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JURIEU'S *St. John* 5/6
ACCOMPLISHMENT
OF THE
SCRIPTURE PROPHECIES,
ABRIDGED;

PRINCIPALLY THOSE OF THE
REVELATION of St. JOHN:
WHEREIN ARE CONTAINED
MANY THINGS RELATIVE TO THE
LATE FRENCH REVOLUTION
IN 1789, &c.

L O N D O N:

PRINTED FOR G. G. J. AND J. ROBINSON, PATERNOSTER-
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1793.

ACCOMPLISHMENT
OF THE
SCRIPTURE PROPHECIES
ABRIDGED
PRINCIPALLY FROM THE

OF ELLIOT & SON



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LATE FRENCH REVOLUTION

IN 1789, &c.

LONDON:

PRINTED BY J. JOHNSON, ST. PAUL'S CHURCH-YARD, LONDON.

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A D V I C E
TO ALL
CHRISTIANS,

Concerning the approaching End of the
ANTI-CHRISTIAN EMPIRE of the
PAPACY.

*** The following is intended to be a comprehensive
Abstract of the Work mentioned in the Title.*

THE Abridger begs leave, before he begins this advice, to inform the reader, that Louis XIII. of France, though he was but nine years of age at his accession, yet (as he grew up towards eighteen) he discarded his mother and her favourites; and chose for his minister Cardinal Richelieu, who put a period, by his resolute and bloody measures, to the then liberties of France, and to the religious establishment of the Protestants there. This put an end to the civil wars, on account of religion, in that country. Historians say, that in these wars above a million of men lost their lives; that 150,000,000 livres were expended in carrying them on; and

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that

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that 9 cities, 400 villages, 2000 churches, 2000 monasteries, and 10,000 houses, were burnt, or otherwise destroyed, during their continuance. Louis XIII. dying in 1643, he was succeeded by his son Louis XIV. By his impolitic and unjust revocation of the edict of Nantes, in 1685, and by his persecutions of the Protestants, he obliged them to take shelter in England, Holland, and Germany. He was exasperated against the sectaries in France, among whom were included the Protestants (or Calvinists, as Voltaire calls them, in his Age of Louis XIV. ch. 32), by the continual remonstrances of his Clergy, by the Court of Rome, and by the Chancellor Tellier and Louvois his son, who had resolved to extirpate the reformed as rebels, because Colbert protected them as useful subjects. But Louis himself, wholly a stranger to their fundamental doctrines, regarded them as old revolters against his father, who bore *his* yoke with reluctance. He therefore applied himself, first, to undermine by degrees the whole fabric of their religion. Meetings were taken from them, on the most slender pretexts. They were forbidden to marry the daughters of Catholics; the policy of which however does not appear, as it seems to indicate an ignorance of the power of the sex, which the Court of France knew so perfectly in other respects. The intendants and bishops endeavoured also, by the most plausible contrivances, to get the children of the Huguenots into their hands.

hands. Colbert had orders, in 1681, not to admit any person of this religion to the employment of the revenue. They were excluded, as much as possible, from the mechanic and trading corporations. In 1681, a declaration was published, by which children were permitted to renounce the Protestant religion, at the age of seven: in consequence of which, great numbers of children were seized in the provinces, with a view to make them abjure; and troops were quartered upon their parents. This precipitation of Tellier and his son, this year, was the occasion that a great many families of Poitou, Saintonge, and the neighbouring provinces, abandoned the kingdom: while the Kings of England and Denmark, and especially the city of Amsterdam, invited the refugees from France to their territories, promising to provide amply for their subsistence; Amsterdam alone undertook to build a thousand houses for their reception. The Government of France however was sensible, how necessary artisans and seamen were, in a country where commerce flourished, and at a time when designs were on foot to establish a naval power; the punishment of the gallies, therefore, was denounced against all of these professions who should attempt to quit the kingdom. It was also observed, that a great number of Protestant families sold their estates; immediately on which, a proclamation appeared, confiscating all those estates, should the sellers leave the kingdom within the space of a year. The persecution was

now redoubled against the Protestant Ministers; their meetings taken from them, on the most frivolous pretences; and all the rents or annuities left to their congregations, were applied to the hospitals of the kingdom. The ministers of Protestant schools were not permitted to receive boarders; the ministers were loaded with taxes; Protestant mayors were deprived of their privileges; the officers of the King's household, and the King's secretaries who were Protestants, had orders to resign their places; none of this denomination were admitted either among notaries, attorneys, or counsellors. It was strongly recommended to all the established clergy, to be very diligent in making proselytes: while the Protestant ministers were forbidden to make any, under pain of perpetual banishment.

At last, the Huguenots had the courage to disobey in some provinces. They assembled in the Vivares and Dauphiny, near the places where their meetings had been demolished. They were attacked; and they defended themselves: but this was only a small spark of the fire and flames of the French ancient civil wars; two or three hundred miserable wretches, without a leader, towns, or designs, were dispersed in a quarter of an hour: their punishment immediately followed their defeat; the grandson of the minister Chamier, who had drawn up the edict of Nantes, was broke upon the wheel; the minister Chomel was the same; and three more were sentenced to the same punishment,

ment, and ten to be hanged : but they escaped the execution by flight, and suffered only in effigy.

All this inspired terror, and at the same time served to confirm men in obstinate adherence to their opinions. About this time it was insinuated to the King, that, after having sent missionaries into all the provinces, it behoved him also to send dragoons. These violences, so ill-timed, were a consequence of the spirit which then prevailed at court, namely, that every thing ought to submit to Louis's will. It was not considered, that the Huguenots were no longer the same as they had been in his father's time ; that the rage of civil war was now extinguished ; that the malady which had so long afflicted the nation, was almost spent ; that time was insensibly restoring things to their former estate ; and that, if their fathers had been rebels under Louis XIII. their sons were become good subjects under Louis the XIVth. It appeared in England, Holland, and Germany, that many different sects, who had torn one another to pieces during the last age, now lived peaceably together within the walls of the same city ; and every thing proved, that an absolute King might be equally well served by Protestants as by Catholics. Therefore at length it appeared, that Queen Christina's remark was judicious, in one of her letters on account of these violences and emigrations ; " I look upon France as a patient that undergoes amputation of legs and arms, to be treated for a disease that

mildness and patience would have otherwise cured."

Could it be imagined, that Louis XIV. in forcing a great number of his subjects to abandon their religion, would not lose many more, who (in spite of all his edicts and guards) would find means to withdraw themselves from a violence, which they justly termed a horrid persecution? Why should a million of people be compelled to hate a name, which both Protestants and Catholics, Frenchmen and strangers, had agreed to call the *Great*? Towards the end of the year 1684, and in the beginning of 1685, troops were sent into all the cities and castles wherein the Protestants were most numerous; and, as the dragoons were at that time very ill disciplined, and committed the greatest excesses, it obtained to this execution the name of the *dragonade*. The frontiers were guarded with all possible care, to prevent the flight of those who were designed to be re-united to the church; it was a kind of a chase carried on within a large inclosure. A bishop, a delegate, a curate, or any other person of authority, marched at the head of the soldiers. The principal Protestant families were assembled, especially those who were judged most likely to submit; these renounced their religion in the name of the rest: while those who continued obstinate, were given up to the mercy of the soldiers, who had every kind of licence, except that of killing; and many were treated with so much cruelty, as to die soon
after

after of the usage which they had received. The posterity of the refugees, in foreign countries, still exclaim against this persecution of their fathers; comparing it to the most violent the church sustained in the primitive ages of Christianity. It was a strange contrast, to behold such cruel and merciless orders issued from the bosom of a voluptuous court, eminent for manners, the graces, and the charms of social life. The Marquis de Louvois's character appears conspicuous in this affair; and points out to our observation the same genius which had proposed to bury Holland under the waves, and afterwards destroyed the Palatinate with fire and sword. Several letters are still extant in his hand-writing, dated 1685, and conceived in these terms: "It is his Majesty's pleasure, that
 "those who refuse to conform to his religion, be
 "proceeded against with the utmost rigour; and
 "that not the least indulgence be shown to those
 "who affect the foolish glory of being the last to
 "comply." Paris was not exposed to these vexations; the cries of the sufferers would then be heard so near the throne.

While the meetings of the Reformed were thus demolished in other parts of France, and abjurations demanded in the provinces with an armed force, the edict of Nantes was revoked in October, 1785; this completed the ruin of the Protestant cause in that country, already weakened and undermined on all sides: the Protestant counsellors

in parliament were ordered to resign their places; and *arrêts* appeared, one on the neck of another, to extirpate the remains of the proscribed religion. What proved most fatal was, the order to seize the children of the Reformed, and put them into the hands of their nearest Catholic relations; an order, against which the voice of Nature cried so loudly, that it was never put in execution. All Protestant ministers, who would not renounce their mode of faith, were ordered to quit the realm in 15 days. It was downright blindness to imagine, that, in driving away the pastors, a great part of their flock would not follow them: it was presuming unreasonably on power, and argued very little knowledge of mankind, to believe, that so many ulcerated hearts, so many imaginations warmed with the idea of martyrdom, especially in the southern parts of France, would not run all hazards, to go and publish their constancy and the glory of their exile among strangers, when so many nations (envious of Louis the XIVth's glory) were ready with open arms to receive them. Old Chancellor Tellier, when he signed the revocation, cried with an air of joy, "*Nunc dimittis servum tuum, Domine, quia viderunt oculi mei salutem tuam;*" little imagining, that what he had signed would be of the greatest mischief to France. His son no less deceived himself in believing, that a bare order was sufficient to guard the frontiers, and to prevent the escape
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of those who thought their duty obliged them to fly. Industry, when employed to elude a law, proves an overmatch for authority; thus, gaining over a few of the guards, sufficed for the escape of a multitude of refugees: near 50,000 families within three years left the kingdom; and they were afterwards followed by others, who all together introduced their arts, manufactures, and riches among strangers. Almost all the North of Germany, a country hitherto rude and void of industry, received a new face from the multitudes of refugees transplanted thither, who peopled entire cities. Stuffs, lace, hats, stockings, formerly imported from France, were now made in those countries. Spital-fields were peopled entirely with French manufacturers in silk: others carried to London the art of making crystal in perfection, which was about this time lost in France. The gold, which the refugees carried with them, is still frequently to be met with in Germany.

Thus France lost such numbers of inhabitants, a vast quantity of specie, and (above all) the arts with which her enemies enriched themselves: Holland gained excellent officers and soldiers: the Prince of Orange had entire regiments of refugees; some settled even at the Cape of Good Hope, where (at that distant part of the globe) the nephew of the celebrated Du Quesne, lieutenant-general of the marines, founded a colony. It was to no purpose to fill the prisons and galleys with those who had been caught in making
their

their escape: What could be done with such a multitude of wretches, whom the hardships they suffered served only to confirm in their belief? How could persons bred to the laws, or infirm old men, be made to serve in the galleys? Some hundreds embarked for America.

After demolishing all the meetings of the Reformed, and banishing their pastors, the great point was, to retain such in the Roman Communion as (through persuasion or fear) had quitted their religion; about 400,000 of these were obliged to go to mass, and receive the sacrament: some, who, after receiving the host, spit it out, were sentenced to be burnt alive; and the bodies of those who refused to receive the sacraments at their death, were drawn upon a hurdle, and refused Christian burial.

Persecution never fails to make proselytes, when it is exerted against a spirit of enthusiasm. The Protestants assembled to sing their hymns, though death was denounced against all who should be found at such assemblies. Ministers returning to the kingdom, were likewise to suffer; and a reward of 5,500 livres was offered to whomsoever should inform against them. Several returned, who were either hanged, or broken upon the wheel.

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Now we proceed with M. Jurieu; and it is on account of the fore-mentioned persecutions (the history of which is taken chiefly from Voltaire) that our Author thus begins his *ADVICE to all CHRISTIANS*.

THE afflicted Church seeks for consolation: Where can she find it, but in the promises of God? When the *present* prospect is sad and mournful, we must search for it in *futurity*. The promises of God are either general, or particular. The first assure us, that God will not cast off His Children; that His Grace will never forsake his Church, but will be with them to the end of the world; and that, though the mountains be overthrown, He will never depart from them: but afflicted persons would be glad of something more particular; they would be willing to see or find some promises, to shew, near about what time there may be a period to their calamities. Now such promises as give any insight into the future, are only to be found in the prophecies, which doubtless contain promises respecting the deliverances of the Church, even the time, and many circumstances. But still, it is almost impossible to dive into the meaning of the prophecies, till their accomplishment; and we are taught by experience, that even after events are come to pass, we do not always understand the whole of the prophecies that foretold them. One thing is certain,

certain, that God hath reserved to Himself the knowledge of the future, that is, the prescience of future events; it is his Sole Prerogative, in the utmost extent. But notwithstanding, we are not to reckon all the prophecies to be unintelligible to all men, and in every age to be so. As the Divine Providence or the Holy Spirit of God hath presided, in a peculiar manner, in the delivery of prophecies; so it often directs and governs many persons, to what concerns their interpretation, at least in part. God will not, that they should be altogether understood in every age; but from age to age, from year to year, permits some interpreters to find out what is fit for the world to know: the rest He leaves under a veil of ignorance, till the time (or times) which His infinite Wisdom has appointed and sees fit for a more full and perfect revolution or developement of them.

We are not therefore to be discouraged, by reason of the difficulty: we are not to look upon the prophecies as absolutely impenetrable: we must seek, that we may find; we must ask, that we may receive; we must humbly and devoutly knock at the gate of Heaven, and kneel before the throne of Grace, that our intellects may be opened, in order to behold some of the wonderful things that are in the Counsels of the Almighty. We are obliged to those interpreters who are gone before us; for, if they had discovered nothing, it may be (no entrance being made) that we should either have never discovered any of those mysterious

rious truths, or (most likely) less than our predecessors. But we are not to stop at their labours, or acquiesce in what they have done, as if they had succeeded in every thing : this is so far from being true, that the contrary is much more so ; as, for one truth that every one of them hath respectively hit upon, they have missed several. The misfortune of other interpreters hath not disheartened me ; hoping that I have discovered many things, which to them have lain concealed.

Two motives led me to this undertaking :
 1. 'The cruel and horrid persecution, which at this day makes such terrible ravage and desolation in the Church. Endeavouring to find some consolation under the deepest sorrow that I ever felt, by searching if there be any grounds whereby we may hope for a deliverance; and, not finding them elsewhere, I enquired after them in the prophecies, the intention of which is, to foretell the destiny of the Church, and the most remarkable changes through which she is to pass. 2. The next motive was, the concurrence of so many prophecies (several of them, indeed, obscure) that foretell, at last, a perfect deliverance of the Church : for example, a modern instance, the famous prophecy of Archbishop Usher, who predicts a most terrible persecution, the most dreadful of any which the Church hath hitherto suffered, but withall the shortest.

I now resolved to look more attentively into the Fountain of the Divine or Sacred Oracles, to see if they could teach me any thing more certain or
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exact than I had ever known before, concerning the approaching ruin of the Antichristian Empire; or than what any other interpreters had thence discovered.

I considered that, in the last age, God gave a terrible blow to this Empire. The Kingdoms of England, Sweden, Denmark, the Protestant States of Germany, the United Provinces, and the Switzers, together with a great part of France, being broken or disengaged from the Papal Power all at once, appeared to me so considerable a matter, that I could not persuade myself but that the Holy Ghost had typified this matter in the Revelation: and yet I found no such thing among the expositors of that Book; or, I found that they had looked for it in those places, where I thought plainly it was not. On this I suspected, that that part of the Apocalypse, which foretells the circumstances attending the end of the Antichristian Empire, was not sufficiently understood. Considering, therefore, the Reformation of the last age as *one half of the ruin of the Kingdom of Antichrist*, I supposed the *other half* could not be far off; there being already near 200 years from the one to the other. When great empires fall, and not all at once, the distance is not generally so great between the first part and the second of their fall.

When I consider the present posture of the world, it seems to me, as if all things around us were prepared for some great revolution; and we
see,

fee, that, by secret methods (unknown to us, which men very often perceive not), God opens the way to the greatest dispensations of His Providence. For example, the fall of Paganism by the preaching of the Gospel, and the conversion of the Heathen world, was a very great revolution. The Divine Being over all prepared for this great event, many ages before it happened, by wonderful means; of which no man, at the time, knew the tendency and design. 1, The world was reduced to two languages, that were almost universal, namely, the Greek and the Latin, that the knowledge of the Gospel might the more easily and freely be communicated; difference of languages being a great hindrance to such a communication: it is true, the Apostles had the gift of tongues, and could (on occasion) speak all languages; but we are not to imagine, that all the preachers of the Gospel were equally endowed.. 2. The then known world was almost altogether incorporated under one great Empire, the Roman; which was another mean to facilitate the conversion of the nations.. 3. Another thing which contributed much to this design, was the translation of the Old Testament into Greek, whereby the writings of Moses and of the Prophets were disseminated among the Heathens.. And 4, about the time of our Saviour's appearance in the world, there were multitudes of those called proselytes of the Gate (*out of every nation under heaven*), as it is expressed in the Acts of the Apostles.

Apostles. These ceased to be Pagans, for they had renounced idolatry, and were present every Sabbath-day at the Temple, or in the synagogue, though they were not really Jews. It is of them we read so often in the Acts, under the name of the *devout*, and of them who feared God, among the Gentiles; of which number, Cornelius was; and the greatest part of the converted Gentiles were such as these, who had less impediments to restrain them from becoming Christians than either Jews or Pagans, both of whom had obstacles and prejudices without number.

I find something like these at present. 1, Intellectual light, and the knowledge of the sciences, which were almost stifled and extinguished under the barbarism of scholastic learning, incomprehensible metaphysics, and a Babel-jargon of divinity; while the revival of the Greek and Hebrew languages was of such use towards understanding Holy Scripture, and for the confutation of real heresy and idolatry, that the Papists scruple not to say, that it is this which has undone them. 2, I look on the long voyages made by Europeans, and thereby the discoveries of new countries both in the East and in the West, with so much improvement in the art of Navigation, to be means by which God is preparing towards the accomplishment of that Great Promise that concerns the conversion of the Gentiles. Why was the invention of the compass reserved to these latter days? And why not discovered many ages before?

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Were people less curious, covetous, industrious, and commercial, in all the other ages of the world, than they are in these last? For my own part, I cannot but look on this as a work or direction of a most wise, over-ruling, and superintending Providence; discovering to us people unknown before, whose conversion He will bring about at the appointed and most proper time..

3. I consider the great number of half Christians which the Popish missions make in the Indies, both East and West (that is, the last word means South America), to be the same in effect as those proselytes of the gate, whom the Jews compassed both sea and land in order to make: these were, properly speaking, neither Jews nor Christians, but they were the seed of Christianity; so likewise, those Eastern or Western countries, converted by Papists into Christianity, are neither Heathens nor Christians, but they will be the first-fruits of the harvest which God shall have among those most distant nations; and, when they shall be fully converted, they will be serviceable, in the cause of God, towards the conversion of those who are yet altogether without any Christian belief..

4. I admire the depth of Divine Providence, which (by insensible degrees) disposeth the Mahometan nations for their conversion to Christianity. For this, we need but consult the B. ii. of the *Present State of the Ottoman Empire*, by Sir Paul Ricaut. Therein we meet with a set of Mahometans called Haictites. They believe

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that the Messiah took a true natural body; and that, being eternal, He became incarnate, as the Christians believe: wherefore, they have inserted this article into their confession of faith, that *Christ shall come to judge the world at the last day*. For a proof thereof, they cite this text out of the Koran, "O Mahomet! thou shalt see thy Lord, "who shall come again in the clouds." For though they dare not positively interpret this of Jesus Christ, yet they boldly affirm that this is foretold of the Messiah; and in their ordinary discourse they confess, that this Messiah can be no other than Jesus, who is to return to the world with the same body which He hath assumed. The same author tells (l. ii. c. 12), that there is an opinion generally received among the Turks within a few years, and entertained by the best people of the Seraglio, and common enough at Constantinople; those who profess to believe it, are called *Chup Messabites*, that is, the good partisans or followers of the Messiah; they hold that Christ is God, and the Redeemer of the world. The young scholars, in the Court of the Grand Seignor, are generally of this opinion, particularly the most polite, civilized, and well bred among them: so that it is a form of speech very much in use, when they would praise any one, to say to him, *Chup Messabisen*; "You are as civil and obliging as he who makes profession of the Messiah's service." There are a multitude of these people at Constantinople; and some have maintained this doctrine with

with so much courage, that (rather than quit it) they have chosen to suffer martyrdom.. There is another sect, continues Sir Paul (p. 407), called Eschkrakites. " They who profess it, says he, addict themselves very much to the contemplation of the Deity's idea, and to the numbers which are in God. For though they hold the unity of God, they nevertheless admit the Trinity also, as a number proceeding from Unity; which thought they explain by the example of three folds or pleats in a handkerchief, which then may be called three, though in reality it be but one piece of cloth when unfolded. These are no great admirers of the Koran; they only make use of what (in it) they find agrees with their principles, and reject the rest, as if it were abolished. Believing that the chief (the highest) good of man consists in contemplating the Deity and His operations, and also in His creatures approaching to assimilate themselves toward His amiable perfections, therefore they despise the dreams and gross imaginations of Mahomet concerning the pleasures in his paradise. All the Sheiks, and the most able preachers of the royal mosques, are of this sect. They are very diligent in their devotions, and sober in their diet. They have a great deal of charity for their neighbours, and for those who differ from them in opinion, saying, that they are all equally with themselves the creatures of God. They instruct their scholars to abstain from all evil actions, and to practise all virtues. One step farther, and these

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people will be much better Christians than the Greeks, who have the name and profession of Christians. This paragraph altogether from Ricaut.

5. The sensible fall and declension of the Papacy, is a sign or forerunner of that great work which God is making way for, namely, the ruin of Antichrist: even as God discredited Paganism or Heathenism, a little before the coming of our Lord and Saviour Jesus Christ; so He makes this renewed paganism of Popery to be in less credit and esteem than formerly.

My spirit was in this frame, when this persecution in France began. It is singular and more than usual, whether we consider the authors and the manner of it, or the subjects who suffer it. As to the persecutors themselves, there is a prince who hath the chief obligation to us for the crown which he wears, &c.

* * * The most part of what remains in this pre-fatory advice of Jurieu's, is so local, and particular to the time in which it was written, that the abridger has dropped a very great part of it. In p. 24, he proceeds in this manner.

These are the reflections that conspired to possess me, that the coming of our Lord was near *to destroy the wicked one by the breath of His mouth.* I had a strong inclination to be certain or assured of
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the truth of my thoughts ; and this could no otherwise be done than by finding, in the Apocalypse, the accomplishment of those circumstances that were to precede and accompany the fall of the spiritual or allegorical Babylon. With this design, I set myself to peruse the Revelation of St. John ; that is, the book itself, not the commentators upon it, excepting the exposition of Joseph Mede. In that author I met what I eagerly sought for, the epoch of the 1260 years, during which the empire of Antichrist should last. He makes them to begin about the year of Christ 450 or 455 ; and by dating them from thence, they are to end about the year 1710 or 1715, which agrees very well with my conjecture.

In the xith, xivth, and xvth chapters of the Revelation, we have an account of the circumstances of the fall of that empire. I confess that, after having read those chapters over and over again, I was more and more confirmed, that no man had hitherto understood them right. In the midst of these distractions, I notwithstanding began my work, without knowing well whither I went. But I can say, that God so opened mine eye to direct me in the way, as to give me inexpressible consolation : for, after having consulted the eternal truth above a hundred times, with a deep humility and very great attention ; at length, I received an answer (at least, I believe so, and I think it very plain), that what precedes the fall of Antichrist is accomplished. I have no right to require the same assurance from others, neither

do I require it: but what I demand is, a little of that attention which I employed myself in meditating on the Divine Oracles; and then I am persuaded that, if you are not fully convinced as I am, you will not condemn me of rashness. In the first part of the work [but the abridger does not make two Parts of it], you will find nothing new for the substance of it; for it is a long time that Rome has been called Babylon, and that the characters of Antichrist have been confessed to exist in the Papacy. I believe nevertheless, that you will find the truth better cleared (in that respect), and made more manifest, than hitherto it has been. In my opinion, this is so fundamental a truth, that without it (in these days) a man cannot be a true Christian; for, to confound the kingdom of Jesus Christ with that of Antichrist, is an unsufferable fault. Now is the time, when we must endeavour to open the eyes of the princes and people of the earth; for, behold! the time is fast a coming, when they are to eat the flesh of the beast, and to burn it with fire; strip naked the whore of Babylon, tear off her ornaments, and make a full end of her. Within a little while, great things must come to pass.

The second Part [not so called in this abridgement] contains an explanation of those things which we believe not yet accomplished. If you read, with candour and attention, what I say on the xith, xivth, and xvth chapters of the Apocalypse, I cannot believe you will have much different thoughts

thoughts from mine; I call them not *conjectures*; if they appear such to others, I cannot help it: but to me, there is something more; for I think I have discovered the *two parts* of the fall of Babylon, the *Harvest*, and the *Vintage*; and I believe I have found out the *Seven Vials* to be *already* poured out, which were supposed yet to come. I know not whether others may have discovered any thing of the same kind; I have read but very few of the commentators upon this book; having experienced, that the diversity of ideas which remain upon the mind, serve (too often) but to obscure the truth, and cause one to lose it. Dr. Henry More [this English Divine was born in 1614, and died in 1687], one of the latest and best esteemed commentators on the Revelation, follows Mede in every thing, except the Harvest and Vintage, the Seven Vials, and the Death of the two Witnesses; that is, he followed him only in those places wherein he succeeded: but, where Mede was not happy, Dr. More is no more so than him. **For** my own part, I shall rejoice to understand, that any other has made the same discoveries with myself; this will confirm me in the persuasion which I am possessed with, that *I have found what I sought after*.

After having proved that the end of Antichrist's reign is at hand, I treat of what is to follow after that fall, viz. the famous reign of Christ upon earth, which hath been debated in so many different ways since the time of St. John himself. I have

enlarged a little upon it, as being one of the most consolatory truths, to those who are under affliction, or suffer persecution for the sake of the Gospel. This work was undertaken for the good and the upright, particularly in such circumstances; God Grant it may contribute towards it: if I am deceived, I shall have my common lot with many others; nevertheless, I deserve some thanks and praise for my good intentions.

I add—This is not a book to be read cursorily over, as if it were only a romance. I consent it may be thought so at the first perusal: but let such a one lay aside his prejudices by degrees, and return to it again. This advice I chiefly give to Roman Catholics; who, as soon as they perceive by the title or drift of a book that the design of it is to prove their religion to be Antichristianism, fall into a rage, and their passion blinds their reason. I have no design to anger them; I desire only their salvation, which (as God is my witness) is one end that I propose in writing this book.

JURIEU's

JURIEU'S
ACCOMPLISHMENTS, &c.

CHAPTERS I. II. III.

IN all probability, the seven Epistles to the seven Churches are not prophetical.

These three chapters, therefore, have no respect to the principal scope of this Book, the Revelation of St. John : which scope is, first, to point out the establishment and characters of the Anti-christian empire; and, then, to foretel to us when it will end. These particulars comprehend most that is prophetical in the Apocalypse.

We believe with the learned Joseph Mede, that this Book is divided into two parts : the first is contained in the Book sealed with seven seals, to be seen at the beginning of ch. v. the second, in the Book which the angel gave St. John, in ch. x. These two little Books move upon the same time, the one and the other reach to the end of the world; but they do not say the very same thing, and have not the same object : for the first, sealed
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with seven seals, principally respects the affairs and adventures of the first period of the fourth monarchy, viz. of the *temporal* Roman empire: while the second contains the destinies of the church corrupted during the same ages; this is what I call the spiritual Roman empire. I say, the first Book contains the destinies of the empire, not but that those of the church are also therein included; for what God hath foretold should befall the Roman empire, in temporals, was always in respect to the church, that is, its persecutions and other changes happening to it; so that, to speak properly, the whole work respects the church. [But the Abridger is of opinion, that the first Book means Rome under the emperors, more particularly; and the second, Rome under the bishops, and her pontiffs].

The first thing which appears in the Apocalypse, is, the seven epistles to seven churches of Asia Minor, contained (as already observed) in the three first chapters; and I am inclined to believe, that there is nothing prophetic in them, and that all which is said in them refers to things which happened to those churches in St. John's life-time. It is certain, that his whole Revelation is nothing but an epistle throughout; which is clear from the beginning and the end of it. Now it was not usual with the apostles to direct their disciples to the Universal Church in general, of all places and of all times, as some would have it that St. John has done. And the apostles were used to
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rank in their epistles, in the first place, what they had particular and prophetical to say; and, afterwards, they came to what concerned the moral part; this is the method of St. Paul: but, on the contrary, St. John in this epistle sets the moral part in it before the prophetical; the reason is, that he little designed to expatiate on morality, and that his principal part was to relate the visions which God had favoured him with; therefore he dispatcheth shortly (and in the beginning) what was to make the least part of his epistle, and in some respect the less important, that without interruption he might keep close to what he principally intended to write.

I see but one thing that seems mightily to favour the opinion of those who believe, that the seven epistles are prophetical; and that is, the number Seven. Why did the Holy Spirit write to no more than seven churches? Were there not any more in Asia? Or, if more, were these seven the only ones wherein there was any thing to be reproved? It therefore seems, that the seven churches are the universal church of all ages.. But this reason does not appear strong enough, or conclusive, to me: 1st, because the number 7 is evidently consecrated in the Revelation; it is used in counting up all things, seven spirits, seven lamps, seven angels, &c. and whatever we are to understand hereby, it is certain that the number of spirits, lamps, and angels, is not reduced to seven precisely: not but that this number, in the Revelation,
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must be often taken determinately, as the seven seals, trumpets, and vials; but that is when the division of time into periods is treated of. Now this is the very thing which is doubtful, namely, whether these seven churches mean seven periods: but, to contradict this notion at once, we may plainly see, that what St. John saith to these seven churches, will not by any means agree with the events, in what manner soever the times be divided; besides that the expressions are most (if not all) of them, particular and local, and not general or universal; and it is not improbable that the divine Apostle, by these seven churches, meant all others, at that time, in Asia. But 2dly, who knows, whether, in his time, there were more considerable churches in Asia, than those whom he writes to, in these chapters? The others, if any, were so much below these, both in dignity and excellency, that he thought the admonitions he gave these, were sufficient for the disorders that might be in others, their disorders (not unlikely) being the same; for it is usual enough for lesser flocks to follow the example of greater ones.

I look upon that as nothing, that is said to support the mystery of the seven churches, viz. that we do not see that such things happened in the seven churches of Asia, as are there named, that have any resemblance with what St. John writes to them. But how should we see it, when we have not the particular history of those churches,

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at that time? Besides, there is nothing in these seven epistles, that does not well enough agree with the estate of the church existing in the latter days of St. John, without any necessity of seeking out events, mystically meant, in future ages.

What principally hinders me from closing with the prophetical meaning of the epistles, is, that I do not find the applications made of them, to the ages which have passed since the days of this apostle, answer my expectation. It is true, in some of the places, the applications are not unhappy: but, as this is not the case throughout, I believe that they hit only luckily, or by chance; otherwise, the prophetical epistles should altogether agree with their corresponding events. Those who will attentively reflect on what I have said, will confess, if I am not much mistaken, either that these epistles to the seven churches are not prophetical; or that the mystery has not yet been discovered, either by Patrick Forbes, a Scotch Divine, or by Dr. Henry More, in his labours on the Revelation: for nothing that has been said about them, in this respect, hath this criterion of truth, that "the prophecies are like enigmas, which
 " (till they have been well explained) seem unintelligible; but, when they have been rightly hit
 " upon, they appear so certain, as if they could
 " not be otherwise understood or applied."

* * The Abridger numbers the chapters, not
 * as in the original, but as they are explained
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out of the Revelation: he recommends the reader to have a Testament or Bible constantly by him, for reference, as he proceeds in these accomplishments of Jurieu.

REV. IV.

The Four Living Creatures, and the Twenty-four Elders, allegorically explained.

SEEING then there is nothing prophetical, as we deem, in the three first chapters of the Revelation; we now proceed to the fourth. One may call this the opening of this great and divine or heavenly theatre, on which the wonderful and prophetical visions in this Book are to make their appearance. The entrance is like that of the prophet Ezekiel; God appears in the Temple, which is in Heaven, upon a magnificent throne; around which is a *rainbow*, the symbol of peace. *Before the throne was a sea of glass, like crystal*, which may signify the purity of the gospel doctrines, by which we are cleansed from our sins.

As to the *four Living Creatures*, we must know, first, what they are; and then we shall guess, what the *four and twenty Elders* signify. In order to this, we shall invert the opinion of Joseph Mede, and say, that "the twenty-four Elders represent the people, and the four Living Creatures their pastors;" and that "the Elders and the Creatures, both together, represent the whole body of the church, composed both of pastors and people.

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As to the Living Creatures signifying *pastors*, we must know, 1, that these creatures are the same as those which Isaiah calls Seraphim: this appears by the six wings; and by the song, *Holy, Holy, Holy*; characters that agree equally to the Living Creatures of Isaiah, as to those of St. John. 2, These are also the Living Creatures of Ezekiel, (ii. x), called by him Cherubims; each of whom had four faces, those of a lion, of an ox, of a man, and of an eagle: and these are again, exactly, the faces of St. John's Living Creatures; with this difference, that, in Ezekiel, four heads are together on each of the bodies of the four Living Creatures: whereas, in St. John's vision, each Living Creature has but one head; but this difference can be of no great importance. For the design of the mystery, or allegorical and emblematical representation, being (as I think) to signify by these four heads the qualities and character of the Gospel-ministry, it is of very little consequence, whether the four heads be on the same bodies, or on different bodies; seeing these four Living Creatures represent only one ministry, and not four different ministries.. I say, that these four Living Creatures, called Seraphim by Isaiah, Cherubim by Ezekiel, and only Living Creatures by St. John, represent the ministry and the ministers of the Gospel. They have different heads: the first, that of a lion, is an emblem of strength and courage, which pastors must have in their ministry; the second, that of an ox, the most profitable

fitable and most laborious creature, represents the profitableness of the ministry, and the indefatigable perseverance of pastors; the third, that of a man, is an emblem of wisdom, and signifies the rationality, prudence, or discretion, of pastors; the fourth, that of an eagle, is an emblem of elevation and penetration, no other bird flying so high: thus pastors ought to help men to rise from earth to heaven, and to set their affections on things above.

The Living Creatures are called Seraphim or *burning*, to express the greatness of their zeal. They are called Cherubim, a word which in the Syriac and Chaldee signifies *labourers*; which name is given them, for the same reason as the head of an ox, to mean, that they ought to *labour* incessantly in manuring and improving the field and the vineyard of the Lord. They have four wings according to Ezekiel, and six according to Isaiah and St. John, to represent their vigilance, and the swiftness with which they are to run and fly to execute the will and commands of their God. According to Ezekiel, *when these Living Creatures walk, they turn not, but every one walks to the place with his face forward; to signify*, that the ministers of the gospel ought to be far removed from all obliquity, and that they are to proceed straight in the ways of their doings. One part of their wings serves them to *cover their bodies*, that is, their less comely parts, as interpreters understand it; this is an emblem of that modesty and decency

decency, which ought always to rule in all their words and actions.

According to Ezekiel, *the likenesses of the Living Creatures was like burning coals of fire, and like the appearance of lamps; it went up and down among the Living Creatures, and the fire was bright* (i. 13). It is a description of the Word of God, and of the preaching of it, that sheds light abroad; and spreads knowledge, in scattering the darkness of ignorance by the ministry of the pastors. *Is not my word as fire? Thy Word is a lamp to my feet, and a light to my paths.* It is a fire that sends forth the light of faith, and communicates the heat of charity. In Ezekiel, again, *When the Living Creatures moved, the wheels also moved; and when the Living Creatures were lifted up from the earth, the wheels also were lifted up: when those went, these went; and when those stood still, these stood still.* These wheels are the people; the Living Creatures, that is, the pastors, are the spirit of the of the people; and these neither go, stand still, lift up themselves, nor fall down, but, in a manner, by the inspiration of the pastors.

In St. John, the Living Creatures are *in the throne, and round about the throne*, that is, immediately near the throne, nearer than the twenty-four Elders: the reason of this is, because the pastors are the mediators between God and the people. These Living Creatures are *full of eyes within*, because they have inwardly the spirit of discerning penetration; not only like Solomon's wise man,

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who hath his eyes in his head ; but they have also eyes in their heart, that is, a clear-sighted mind, full of the knowledge of man. *They cease not day or night, saying, Holy, Holy, Holy, &c.* : for it is the office of the ministry to labour, without intermission, about the sanctification of God's name and glory in the hearts of His people, and in the establishment of His kingdom in this world, in righteousness and true holiness, without which no man shall see the Lord. *When the Living Creatures gave glory, honour, and praise, to Him who sat on the Throne, &c. the four-and-twenty Elders cast themselves down before it* : this is the same with what Ezekiel signified by the wheels, that went as the Living Creatures went.

Thus, whoever will follow these four Living Creatures in the Revelation, will see that every where they perform the office of pastors of God's people, and ministers of His most Holy Word.

[As the Living Creatures are specified to be *four*, may not the Abridger indulge himself in a part of this ingenious allegory of Jurieu, to imagine, that they mean the faithful people of God, in all ages, from all quarters or the *four* corners of the world? as it is expressed by our Saviour Himself, that they shall come into His kingdom, from the *East*, and from the *West*, from the *North*, and from the *South*.]

As for the four-and-twenty Elders, they might have been taken for the Faithful, very easily and naturally, on the following considerations. In
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the first place, it should be remembered, that the emblems (throughout the Apocalypse) are borrowed from the Law, and not from the Gospel; and it is agreed, that, in this sublime vision, the *Divine* hath a respect to the distribution which the Law of Moses made of its people. Now, therein, we shall no where find, that the *Elders* signify the *Levites* and *Priests*: on the contrary, they are always distinguished from the priests, both in the Old and New Testament; the *Priests*, and the *Elders of the People*. Every where, the Elders signified the *heads of their tribes and families*, whom they consulted with, in great or difficult affairs; they were, properly speaking, the representatives of the people. So that the *twenty-four Elders* are the new people, in allusion to the ancient people of the Jews. There is twenty-four of them, because the ancient Israel had twelve Patriarchs and twelve Tribes; and the new Israel hath twelve Apostles, who are the twelve Christian Patriarchs, who are heads of all the tribes and families of those who are Israelites indeed. The twelve Patriarchs of the Jewish church, joined to the twelve Apostles of the Christian, make in all *four-and-twenty*; and these, together, are the whole church representative, that is, the whole body of the faithful people in the world. These Elders *sit round about the Throne*, as assessors (a word, in Law, meaning one who sits on the bench with a Judge); because St. Paul saith, "The Saints shall judge the world;" [and our Saviour saith to

His disciples, *Ye shall sit upon thrones*, judging the twelve tribes of (perhaps, the spiritual) Israel].. They are *clothed in white raiment*, that is, in the habit of the priests. This signifies, that the priesthood is no longer confined to one Tribe only : but that the eleven tribes are re-entered into their ancient rights ; for naturally, all the first-born, of what tribe or family soever, were priests. This is what is meant, when the faithful ones, in the New Testament, are called *the first-born, priests, and a royal priesthood*.. These Elders have *on their heads crowns of gold* ; because every one of the faithful is made, not only a priest, but also a King : they say, therefore, in their song, *To Him who made us KINGS and PRIESTS*.

This description of the Church, by four Living Creatures and by four-and-twenty Elders, belongs principally to the Church reigning and glorious on earth, as it were (or perhaps, really) triumphant in Heaven, and as it will be described in the last chapter of this Book ; for then only both the pastors and the people shall perfectly have the qualities typified by these representations : however, it is both natural and proper to place them here ; because the pastors of all ages of the Church, if they have not the qualities held out by the four Living Creatures, at least they ought to have them ; and every true pastor doth possess them in part, though not in the degree of perfection here represented.

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A KEY TO THE REVELATION.

AND that is, that this Book is no other than a comment upon what Daniel saith (c. vii.) touching the Fourth Beast, and the Fourth Monarchy.

Behold then! the theatre opened and prepared; and let us proceed to attend the visions as they arise, as from so many entrances, avenues, or proper points of view, in order to see and contemplate the various and amazing prospects to advantage. But I think it necessary first to premise, that the Fourth Beast of Daniel is certainly the Roman empire, the fourth monarchy, which is to endure (in all its forms) to the coming of Christ upon earth; that is, till the little stone, cut without hands, shall become a mountain which is to fill all the earth, and all the kingdoms of this world to become those of our Lord.

The reason why God, by means of His Prophets, took no notice of so many great events that happened without the bounds of the Roman empire, of the great empires established, the nations overturned, the bloody wars that have been fought; and insisted only on the fourth monarchy—is, because He reveals not future events, but chiefly with respect to the Church, which He conducts, and instructs concerning His will. Now the Church was inclosed in, or very near within, the bounds of the Roman empire. I know that there were Christian churches in Persia, and may be some in

the Indies: but all this was but a small matter. Euphrates was the bounds of Christianity; it spread itself but a little beyond. The Church therefore had no need to know what should happen the other side of the Euphrates; nor to understand the foundation of the empires of the Tartars, the Kings of Persia, the Moguls and the Chinese; as these did not particularly concern the Church of Christ, during the existence of the Roman empire. Therefore, neither the viith of Daniel, nor the Revelation, say not one word of those extensive and distant dominions; nor do they instruct us in the adventurous exploits of the Saracens, and the Turks, but with reference to the fourth monarchy. Therefore, we see not those two empires, but as the scourges of God to fall on the fourth monarchy, in order to vex and destroy it.

This observation, namely, that all scripture prophecies are chiefly relating to the Church, is a Key to the Revelation of St. John. For it removes that difficulty which many make so great a stir about, namely, that this Book (as usually explained) does not at all touch upon, or, if it does, is is very slightly, the greatest revolutions of the world that happened for 1200 years together: this was not His work, who would speak only (principally) concerning His Church, and those events that have a reference to it. Hence it will appear, in following the path which we are entering into, that the whole Apocalypse is a kind of commentary or dilatation upon ten or twelve verses of the seventh chapter of Daniel, namely, 7—11. 19—25.

REV.

REV. V.

IN ch. iv. the Holy Spirit opened the scene. The vth is a prelude to the vision of the *Seven Seals*, which is contained in chap. vi. See, in my judgment, what may best be said upon them. They reach to the end of the world. The six first Seals do not go beyond 300 years of the Christian æra; but the seventh is subdivided into seven Trumpets, and doth produce them. Now of these seven Trumpets, the first begins not till after the sixth Seal. So that the seven Seals are as six branches, that shoot from the body of a tree; with a seventh great branch, which itself becomes a great arm, and shoots out into seven other branches.

To find out the mystery of the Seven Seals and the Seven Trumpets, we must again produce the observation already made, namely, that the Revelation contains enigmatically an epitome of the history of the fourth monarchy, or of the Roman empire, during its whole continuance; an empire, which, according to Daniel, is to last till the coming of Christ upon earth, that is, till the end of the reign of Antichrist. It is clear that the Holy Spirit insisted only upon this fourth monarchy, without considering the other states and empires contemporary with it in the world; because it is of that only that Daniel prophesied after the three first Beasts, whose reign was certainly past in

the time of St. John ; and Christianity is but very little found beyond the utmost bounds of the ancient Roman empire : hence it is that the councils that were assembled from the several parts of that empire [which was generally called *oikoumene* or the *habitable world*, from its vast extent, and also containing the most part of the world known at the time] are called *œcumenical*, as representing the universal church upon earth. Now, as all the prophecies have a mediate or immediate respect to the Church, therefore, they ought to insist only upon those states in which it has been either cherished or encouraged, or brought to perils and jeopardy.. There is another reason why the prophecies cannot be understood but of the Roman empire ; because the reign of Antichrist, which is the greatest event that happens in the church militant, was to make a very great part of this Roman empire ; for Antichristianism is the Pagan Roman empire continued. This principle, which I am willing here to repeat again, because of its importance, will serve to answer those who ask, how do you know but the prophecies in the Revelation refer to China or Tartary ? This objection seems, to me, unworthy of understanding persons.

This being supposed (namely, that the Revelation enigmatically contains the history of the Roman Empire, as far as it was, and is, and will be concerned with the Church), it is also therefore natural to think, that the principal and great changes
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that happened in that empire, in this respect, are described in large characters and with some note of distinction in the Apocalypse: otherwise, the Holy Spirit would not have acted according to the usual and consummate profoundness of His Wisdom, if, in inspiring prophecies of an empire as far as it was concerned with the Church, it should omit to mark, or hide, the great catastrophes of the same, and let them pass among the other events of less consequence, without any signal mark or character of distinction. We must therefore consider, what are the principal events (with respect to the Church) that have happened in the Roman empire; and we find, that they are the following: 1, the fall of Paganism, when the Roman emperors became Christians; 2, the fall of the temporal Roman empire, when it was divided into ten kingdoms; 3, the erecting of a new Roman empire, or rather, a continuing of the same, under the rule or dominion of Antichrist; 4, the birth of the Saracen empire by the Arabians, who afflicted the Roman empire in its eastern branch, that is, the empire of Constantinople; 5, the power of the Turks, which finished and destroyed the Greek branch of the empire, and laid waste or desolated the Latin part of it. See! the five great events that have changed the face of the world of the Roman empire; therefore, I am persuaded, these must be found peculiarly characterised in the Revelation: Let us then suppose, that, in all the places where
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there is a notable distinction, there we are to find one of these remarkable events.

The first distinction is found at the end of the 6th seal; after the opening of which, a great earthquake happens, the sun is eclipsed, the moon becomes red as blood, and the stars fall. Afterwards, the vision of the Seals is interrupted by a new vision that comes between; in which an angel marks the twelve tribes, 12,000 of every tribe. Then we return to the 7th seal; under which, nothing is done, besides distributing the seven trumpets to seven angels; who are to sound them successively. It is clear, that this is an epoch; a point, on which the Holy Spirit would have us dwell. This first character of distinction is, to all appearance, to be affixed, to the first distinct event that happened in the Roman empire, respecting the Church, namely, the fall of the Pagan religion; and to this we must appropriate the opening of the 6th seal.

The second observable distinction is at the 4th trumpet; where the third part of the sun is eclipsed, while the moon and the stars suffer a like diminution. After this, the process of the trumpets is interrupted by another new vision, viz. that of an angel, who flies in the midst of Heaven, and cries three times, "Woe to the inhabitants of the earth, because of the three last trumpets which are yet to sound." This is an evident distinction, and must signify to us the second distinct event in the Roman empire; viz. its fall and division

division among ten kings ; which came to pass after Valentinian III. in the middle of the fifth century.

The making of a new vision and a new angel, crying " woe " three times, go before the sounding of the fifth trumpet, is also a mark of distinction. This signifieth to us, that it is an event greatly distinguished in the annals of the Roman empire ; and it seems that this fourth distinction can be applied to the third notable event that befell the Roman empire, namely, the birth of the Saracen empire by Mahomet and his successors. How cruelly did these afflict the empire of Constantinople, which was the greatest and most noble of those parts into which the Roman empire was divided ! Now the empire of the Turks (at the bottom) is but a branch of the Arabian or Saracen empire ; therefore, it does not deserve so great a distinction as the other great events of which we have been speaking : and yet the Holy Spirit distinguishes it by a very long description ; the 5th and 6th trumpets containing an entire chapter, whereas the four first trumpets are finished in six or seven verses. This signifieth, that the 5th and 6th trumpets must be concerning great affairs, and evils of a long duration.

As for that great event in the Roman empire, which we reckon the third, namely, the erecting of a new Roman empire, or the continuation of the same, under the name of the Pope and the Roman Catholic

Catholic Church; it is so great an affair, that the Holy Spirit doth not introduce it into the first part of the Revelation: therefore, it is reserved to make the chief subject of the second part; it is there that the birth, progress, and fall of the Antichristian empire, that is to mark the last period of the Fourth Beast, is expatiated upon more at large.

According to this system, the five first Seals bring the Roman empire to the fall of Paganism, that is, to the time of Constantine; and this fall happens under the 6th Seal. The elect having been sealed, and silence existing in Heaven for half an hour, the four first trumpets sound, and bring the temporal Roman empire to its fall; that is, at the taking of Rome by Genferick, after the death of Valentinian III. the time when the empire was torn or rent asunder into ten portions or kingdoms. The three last trumpets are described by three words, *woe, woe, woe*, that is, to the fourth monarchy: this signifies, that these three last trumpets are to be distinguished above the rest. The last Trumpet is subdivided (as the last Seal had been, in Rev. xvi.) into seven vials, the last of which brings the Roman ecclesiastical empire to its end. We have (in the Apocalypse) two great victories over the empire of the Devil: the first is the fall of the ancient Paganism; and the second, the fall of the new or Antichristian Paganism. Last of all, after the seven vials (that were to fall on the Beast, on his throne, on his subjects,

jects, on his empire), comes the sounding of the last trumpet, which accompanies or introduceth the kingdom or the reign of Christ (more particularly) upon earth, which ends with the end of the world.

Let us now consider the particulars.

REV. VI.

The Six first Seals.

THE opening of the Seals begins with this chapter. The four first of which make four men to appear on horseback; and this signifies, that they are persons of authority, and also warriors, by the bows in the hand of the first of them on a white horse: and four living creatures attend the four horsemen, inviting St. John to behold and contemplate each of the four spectacles as they passed, in a kind of review, before him. The first living creature makes a king come forth, sitting on a white horse, with a crown upon his head, and a bow in his hand; conquering, and to conquer. I do not know how many expositors would have this horseman to be the Lord Jesus Christ; who, in the words of the Psalmist (xlv. 3—5) is thus addressed: “ Gird thy sword upon thy
“ thigh, O Most Mighty, with thy Glory and thy
“ Majesty; and ride prosperously, and thy right
“ hand shall teach thee terrible things; thine ar-

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“rows are sharp in the heart of the King’s enemies,
 “whereby the people fall under thee.” But I cannot be of their opinion, because the equipage of this horseman is not magnificent enough to represent Jesus Christ. We need but consult the places where St. John brings him to our view, namely, chap. i, x, xiv, xix, (in which last passage he appears in the habit of a horseman.) In these chapters He is extraordinarily magnificent, clothed with fire, with the light, with the sun, with the rainbow; riding on the clouds; having not one simple crown, but many diadems, and His eyes casting out flames. But here, nothing can be more plain; a man sitting on a horse, with a bow and a crown. What hath deceived interpreters is, the colour of the horse, *white*, which they took for an emblem of *holiness*: but white is also an emblem of *prosperity*; so that this colour may signify only the *successes and victories* of him who sat upon the horse.. 2, The bow is not what the Holy Spirit usually arms Jesus Christ with; but a sword, and a sword coming out of His mouth; a bow doth but little execution, in comparison of a sword: this bow, then, signifies the few wars which this horseman should make.. 3dly and lastly, Seeing by the horsemen that follow (by the consent of interpreters, whom I follow) we endeavour to find out Roman emperors, why should be put Jesus Christ at their head? Why should he be made the first of four Roman emperors? It is therefore much more natural, in this place, to look out for
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an actual Roman emperor. And one might easily find Augustus, the happiest of princes, who restored peace throughout his empire, and shut the temple of Janus : but not to rise so high, we may seek Vespasian and his son Titus, in the horsemen upon a white horse : they were both good princes, under whom the empire was tolerably peaceable and quiet : they had not great wars ; therefore the horseman hath a bow. The first living creature, who introduceth the white horse, is supposed to be answerable to the Jewish standard, in the encampments of the Israelites in the wilderness, towards the east ; Vespasian was made and proclaimed emperor, when he was in that quarter of the world : *going forth to conquer*, is in respect to the Jewish nation, and their city Jerusalem, which was taken and burnt ; the temple was razed to the ground, and the people led into captivity by Titus under Vespasian. This temple, and the Mosaic ritual and worship, while they subsisted, were a great obstacle to the promulgation of Christianity, by reason of the inveterate prejudices of the Jews ; therefore, this destruction of the Jewish temple and worship, is a victory, (in behalf of Jesus Christ and his religion) that deserved to be more particularly marked out or pointed at.

“ And when he had opened the second seal
 “ (3, 4,) another horse, that was red, went out ;
 “ and power was given him who sat thereon to
 “ take peace from the earth, and that they should
 “ kill one another ; and there was given him a
 “ great

“great sword.” It is clear that this signifies a great slaughter, and a great effusion of blood. It is the reign of Trajan, and his successor Adrian. Never was there a greater effusion of blood: the Jews revolted in almost all places whither they were dispersed; in Libya, Cyrene, Egypt, Cyprus, Mesopotamia, and even in Palestine itself, and throughout the East, under the conduct of their false Messiah Barchochebas. In the beginning, they made such terrible slaughter of the Greeks and Romans, that they are made to amount to 600,000 persons: Dion reports, that their fury proceeded as far as to eat the flesh of men; they did tear in pieces their entrails with their teeth, they flead them, made garments with their skins, and anointed themselves with their blood. But they were fully and most wonderfully requited; for history relates, that Adrian put to death, 1,200,000 in the whole extent of the empire. The Jews themselves confess, that this commotion cost them (in men’s lives) above twice the number of persons that went out of Egypt: never was there the like slaughter before; nor since, till the Crusades. It could not therefore be better represented than by a *red* horse, the colour of blood; or than by a *great* sword, for the greater it is, the better it signifies the greatness of the slaughter; or than by men’s *killing one another*, which prefigures great *civil wars*, in which are always the greatest effusion of blood. According to the forementioned rule concerning the standards in the encampments
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of Israel, this second horse comes out of the western quarter; and Trajan was a native of Spain, the westernmost part of the Roman empire.

At the opening of the third seal, at the bidding of the third living creature (which, according to the aforesaid rule, is from the south), a *black horse* comes forth; "And he who sat upon him (5, 6,) "had a pair of balances in his hand. And I "heard a voice amid the living creatures say, A "measure of wheat for a penny, and three measures of barley for a penny; and see thou "hurt not the oil or the wine." This signifies a reign that has something of severity and sadness, by reason of the *black*; but not slaughter, as the *red* horse: and also a reign of justice, where things are regulated by weight and measure, and according to the *balance*: and moreover, a reign of plenty; wherein, by the care of the prince, wheat, barley, oil, and wine, abound. This characterizeth Septimius Severus, and Alexander the son of Mammæa. Severus was an African from Tripoli. Both of them were *severe* protectors of justice; and both of them, especially Alexander, were sworn enemies to thieves, public, private, known, or secret, and to all people who (behaving ill) were unfaithful in their offices; they made strict search after them, and punished them *severely*. Alexander made even his soldiers live in so rigid a discipline, that they durst not steal a hen or an apple from a peasant. And lastly, both of them gave admirable orders for distributing

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corn,

corn, oil, and wine, throughout their dominions, that there might be no want or famine. This is what the historians, Aurelius, Spartianus and Lampridius, expressly observe of these two Roman emperors.

“ And when he had opened the fourth seal, behold a pale horse : his name who sat upon him, was Death ; and Hell followed him. Power was given them over the fourth part of the earth, to kill with sword, hunger, death, and with the beasts of the earth.” This visibly is a reign loaded with all sorts of calamities ; massacres, plagues, war and famine, tyranny and violence. It is the character of Maximin, and his successors to Aurelian. The tyrant Maximin came from the north, being a native of Thrace. He deserved to bear the name of *death*, being the most cruel of all tyrants ; for which reason, he had given him the name of Cyclops, Busiris, Seyron, Phalaris, Typhon, and Gyges. He caused men to be flead and crucified alive ; buried living men in the bodies of beasts ; beat persons to death, without distinction of sex, age, or condition. He destroyed many thousands of men by all sorts of punishments.

Gallienus also, who is included in this period, made himself remarkable for his cruelty. Oft-times, he caused the throats of 3 or 4000 to be cut in a day. In his time, a plague ravaged for fifteen years ; beginning in Ethiopia, it overran the Roman empire. Lipsius (de Constantia, ii. 23) acknowledges, that history speaks not of any thing
that

that comes near it. There was also a very great and universal famine. The barbarians in the east made havock, and horrible desolations, in the empire.

Here end the four Living Creatures, and the four Horsemen.

“ And when he had opened the fifth seal
 “ (9, 10), I saw the souls of them who were slain
 “ for the testimony which they held for the word
 “ of God. And they cried, saying, How long,
 “ O Lord, holy and true, dost thou not judge
 “ and avenge our blood ?” This clearly shews a period wherein the Church suffers a cruel persecution ; and prefigures that by Dioclesian and his successors, the most bloody that ever was, longer and more cruel than the nine others taken together. During ten years, saith Orosius, they ceased not to burn the places of Christian worship, to proscribe the innocent, and to make martyrs by massacres and punishments. In Egypt alone, 144000 men suffered tortures and death ; and 70,000 were banished. Hence come the expressions *era Dioclesiana* and *era martyrum*, an epocha famous in the history of the church.

After this comes the sixth seal, which finds the fall of Paganism. Indeed, a little after Dioclesian (who died in 313), Constantine ascended the imperial throne, and made the Christian religion reign : he and his successors ruined Paganism, the fall of which is prophesied in verses 12—17. All the images in which descriptions

are borrowed from the last judgement, for this reason, because this fall or ruination of Paganism is the most terrible judgment that ever yet befell the devil's empire, since the beginning of this world. In the second part of the Revelation, we see three heads reigning together; the dragon, the beast, and the false prophet; the Dragon is the Devil, the Beast is the Roman empire, the False Prophet is the Pope: but the dragon hath two empires in the whole of this book; the first is pure Paganism, the second is Antichristian Paganism mixed with Christianity. In the foregoing verses you have the fall of the first empire, the purely Pagan; and here we are going to analyze them.

1, "There is a great *earthquake*." In the style of the prophets, and particularly of St. John, an *earthquake* signifies a change of the state of affairs in the world, because earthquakes overturn the ground, and make it change its surface. Now what change can we imagine greater than what happened under Constantine the Great, and his successors? The church had been beat down, massacred; it was bathed in its own blood: yet, all of a sudden, behold! it is the mistress of the world; it is become rich and powerful, builds stately temples, and overturns their temples of idols.. 2, The *sun became black as sackcloth*. We must take it as a rule, that the sun, the moon, and the stars (in the Revelation), signify the sovereign, the dignities, and powers of the empire treated of; we shall afterwards see this, every where,

where, as we go along. The empire here treated of is the dragon, that is, the devil: so that the sun is the sovereign of that empire, that is, the devil himself: the moon is the Pagan religion, which borrowed its power of deluding from the devil, as the moon doth its light from the sun; and the stars are the pontiffs and priests of Paganism. All these suffered an eclipse under the Christian emperor; and tumbled to the ground, like figs in a high wind.. 3, *Every mountain, and every isle, were removed out of their places*; that is, the temples, the idols, the cities, and the places peculiarly consecrated to the worship of certain Pagan divinities, were changed, and the superstitious practices therein used were abolished. The hand of God then fell heavily on the gods of the Romans, as formerly it did on the gods of the Egyptians.. Lastly, *Kings and rich men, chief captains and mighty men, every bondman and free-man*; all men, of every age, sex, and condition; are exceedingly terrified, and *bide themselves*, endeavouring to escape the judgement and the wrath of God. One might have seen above a hundred times more than the prophet foresees here, could we have been witnesses of what really happened at the time; the terrors, distresses, and fearful apprehensions, which the invisible empire of the demons suffered by the fall of Paganism, what the devil suffered at the coming of Christ into the world, was nothing in comparison with this. Notwithstanding the birth of our Saviour, he still

reigned ; he was still master of empires, crowns, temples, and altars. But all of a sudden, at the very time when he thought he had ruined the empire of Christ in this world, by the persecution of Dioclesian, behold himself quite down-cast ! We may judge that the horrors and commotions of the evil and infernal spirits were inconceivable ; and moreover, who can doubt, but that the great body of the Pagan pontifices, priests, and ministers, felt a prodigious consternation or astonishment, when Constantine turned Christian ? History tells enough of this ; therefore the images made use of in this description, are not too bold or lively, to represent the agitations intended by them.

This period brings you down to Theodosius the Great, who died in 395, and under whom Paganism expired : his sons, Arcadius and Honorius, divided the Roman empire into east and west ; Arcadius was emperor of the east, and Honorius of the west : therefore, after Theodosius, who was a renowned general and legislator, the glory of the empire was quite tarnished, and going very fast to decay ; thus fell, at the same time, Paganism, and the glory of the Roman empire : this was a matter of great triumph to the Pagans, who said, that *the gods had abandoned the empire, since their altars had been beaten down*. But God was, in the mean time, providing for great events ; it was therefore necessary, that the temporal empire should fall, in order to make way and room for the spiritual empire of Antichrist.

REV.

REV. VII.

This chapter is a vision that interrupts the seven seals. Herein God causeth his select to be sealed, and their number amounts to one hundred and forty-four thousand. One hundred and forty-four is a sacred number, intended to signify the Church; it is a number rising from twelve multiplied by itself. God takes the time between the sixth Seal and the first Trumpet, or between the Pagan and Antichristian empire, to make His elect be sealed; because more unhappy, sad, and much more fatal times were at hand, than the foregoing ones. In the times of the Heathen emperors, or under the first six seals, there were cruel persecutions; men had suffered much in their bodies: but under the Trumpets (belonging to the seventh seal) cometh the dark kingdom of Antichrist, in which the souls of Christians were to be attacked with spiritual temptations, and to be swallowed up in idolatry and superstition: and that in such a manner, that the number of the faithful should be almost as nothing; for what is one hundred and forty-four thousand souls, in comparison of the innumerable multitudes within the empire of Antichrist? This little number therefore was to be sealed, that the destroying angel of the spiritual Egypt might pass over, and spare them; and they were to be sealed before the seven

trumpets sounded, because the ruin of the Church was to happen during these.

This I take to be the mystery of chap. vii.

REV. VIII.

IN the beginning of this chapter, *when the Lamb had opened the seventh seal, there was silence in Heaven for about half an hour*, alluding to what used to be done in the Jewish Temple; where, while the incense was offering or burning, the music ceased, and all was silence, [to give an opportunity for devout souls, I presume, to offer up (as it were ascending with the fragrant fume of the incense) their prayers and praises to the God of Heaven, and before the throne of His Grace: thus we read (Luke i. 8—10) that, when Zacharias executed the priest's office before God in the order of his course, according to the custom, his lot was to burn incense when he went to the Temple of the Lord, and the whole multitude of the people were praying without at the time of incense; and thus, somewhere in the Apocalypse, an angel is offering incense with the prayers of the saints; and thus also we read of Hannah's prayer (1 Sam. i. 9—13,) that she spake in her heart, only her lips moved, but her voice was not heard, which was probably (likewise) during the silence (for mental prayer, we may say) at the time of incense].

The seven trumpets are given to seven angels; and every thing is now ready for the sounding of them:

them : therefore (7) " the first angel sounded, " and hail and fire mingled with blood followed ; " and a third part of the trees, and all green grafs, " was burnt up." The seven trumpets continue to concern the Roman empire, as the seals had done. The first trumpet begins where the sixth seal ended. The sixth seal, as we have seen, brings the Roman empire to the total ruin of Paganism, which happened under Theodosius. The first trumpet then must begin at or after his time. *Hail, mingled with fire and blood, were cast on the earth.* This is a lively and too true a representation of the inundations of those Gothic Barbarians, who came out of Thrace, under the conduct of Alarick their general, and ravaged Macedonia, Theffaly, Greece, Achaia, Corinth, Argos, Sparta, Epirus, and even Italy itself. Afterwards, and about the same time, the Vandals, Alanes, Marcomans, the Heruli, Suevi, and Allemans, possessed and desolated Gaul, Spain, and Africa. It is a *hail mingled with fire and blood* : for these barbarous people fell on the countries, which they over-ran, like a storm of hail, with violence and in a sudden manner : they carried fire and sword with them wherever they went, and bathed the earth with the blood of its native inhabitants. We may see *hail* used for the like *inundations of strange people* in Isaiah (xxviii. 2), in these words : " Behold, the Lord hath a mighty " and strong one, which, as a tempest of hail and " a devouring storm, shall cast down to the earth."

See

See also xxx. 30, and xxxii. 19. So is the coming of Salmanassar and his Assyrians expressed.

And the third part of the trees was burnt. This *third part* appears again in all the Trumpets; and it signifies the Roman empire. The reason is evident, because this empire possessed the third part of the world, that is, of our hemisphere in it, which geographers have naturally enough divided into Europe, Asia, and Africa. The Roman empire took up one of these three, viz. Europe. So that, when St. John saith, that the several and respective plagues of the trumpets afflicted a third part of the world, it is as much as to say, that they afflict Europe or the Roman empire.. If it be said that this last also extended itself into Asia and Africa. observe, 1, that in Europe was a great extent of northern countries which were neither subjugated nor possessed by the Romans; so that what the empire had in the other parts of the world, served only as an equivalent for what it had not in Europe: hence it always remained true, that the Roman empire did not reach to above a third part of the world. 2, Europe being the seat of the Roman empire, because both Rome and Constantinople are seated in this third division of the world, it is clear the Roman empire is very well and prophetically expressed by Europe or *the third part*. 3dly and lastly, It was Europe chiefly that was harassed by the inundations of the Barbarians; therefore, by the *third part* we cannot properly understand any thing else than Europe.

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The second and third Angels sounding their Trumpets, 8—11.

These two plagues of the second and third trumpets are very like the second and third vials in Rev. xvi: for those two vials fall, as the plagues here do, on the sea and the rivers: they produce the same effect, which is, that they turn the waters into blood, and into a liquor of the bitter taste of wormwood. The second and third vials are but one plague continued; so likewise are the second and third trumpets: so that these two passages, in this Book, may throw light the one upon the other; and they are very like one another, if not the same. It is however certain, that, in both, the *sea* and the *rivers* signify *people*; the expressions are the resemblance or emblem which all the prophets use, especially St. John. The *Whore* is *sitting on the Waters*, that is, on the people: for in all languages, in the style of the vulgar, as well as in that of orators and prophets, a *sea of blood* signifies a great slaughter. The *sea of blood*, in ch. xvi. signifies the slaughters in the crusades; and here, the *third part of the sea becoming blood* means the slaughter which the Barbarians made throughout the Roman empire.

The *mountain burning like fire*, and the *great star from heaven burning as a lamp*, both signify one and the same thing; excepting, that the mountain of fire has the same proportion to the star like a lamp, as the sea hath to the rivers: the mountain of fire falls into the sea, the lamp or star
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of fire into the rivers ; that is, the great fire falls into the greater waters, and the less fire into the lesser waters. For, in this passage, a mountain of fire is much more than a star of fire ; though, in truth, a star is a thousand and a thousand times bigger than the biggest mountain that ever was known. But the Holy Spirit frameth his dictates and prophecies according to common acceptation, and appearances ; and possibly may here have, chiefly, a respect to those fires or meteors that are often seen gliding and sparkling through the sky, and commonly called *falling stars*.

Now we explain this *mountain of fire*, and *star like a lamp*, with a relation to the first trumpet ; therefore, the star and the mountain are continued emblems of that destruction which the Barbarians brought on the Roman empire. The first part of this destruction, under the first trumpet, was but *hail mingled with fire* ; namely, such a storm as often happens in summer, when the thunder and lightning in hot countries are generally mingled with the hail ; [as we read in *Exod. ix. 23*. “ the Lord sent “ thunder and hail, and the fire ran along the “ ground”]. But afterwards, these swarms of northern Barbarians increased in such a manner, that they rather might be called a storm of locusts, that ravaged all before them, than of hail : there fell not only fire mingled with water and hail, but this storm becomes wholly fire, a fall of terrible dry lightning, a mountain of fire, that fell on the Roman empire, and overwhelmed it in a burning ruin.

ruin. Afterwards, the fire continued to fall, in truth no longer as a mountain, but as a firebrand and large sparks from so great a fire, such as falling stars appear. See therefore three fires here: the first is mingled with hail; the second is mere fire, and great as a burning mountain; the third as a great lamp, or the remains answerable to so great a fire: the first afflicts the trees of Europe or the Roman empire; the second falls into the sea, and changes it into blood; the third falls on the rivers and fountains, and makes their waters bitter. This signifies, then, the three first degrees of the Barbarian invasion: they come first, and burn the trees, like a thunder-storm that destroys the fruits of the earth; they pillaged, chiefly, the goods, riches, and property of the empire. They come, secondly, as a devouring and consuming fire: they fall on the sea; by which I understand the people of Italy, and the taking of Rome, by Alarick; as Italy was, in respect to the rest of the Roman empire, what the sea is in respect to the rivers: the sea is the centre, and the rivers run into it on all sides round; the sea is the gulf, receptacle, or general reservoir, and the rivers come from all parts, to pay their tribute into it. Thus Rome was the universal treasury, into which the provinces came to pour their riches. This *sea*, with a mountain of fire fallen into it, *became blood*. Alarick and his Goths fall on Italy and the city of Rome, which he takes and sacks; during which time, that country and that city were filled with blood. But afterwards,
Alarick

Alarick and his barbarians suffered themselves to be appeased; he made a new emperor named Attalus, with whom he went to besiege Honorius in Ravenna: he gave peace to Honorius, quitted Italy, and retired among the Gauls, where with his Goths he established himself.. The Vandals possessed Spain; the Burgundians staid on the Rhone; the Huns inhabited Pannonia, now Hungary: and then the *rivers* and the *fountains*, that is, the distant nations who depended on Rome for safety and protection, felt the force of this fire of the Divine Judgment; but this fire did not turn their waters into blood, because then the slaughter ceased; the opposition ceasing, the Barbarians saw themselves masters. But they turned the *rivers* and *fountains* into wormwood, that is, they reduced the Roman provinces into *bitter* slavery or servitude. I mean that this last judgment of a star like a lamp is less than the former, but yet so great as to make the subjects of it drink bitterness and wormwood; for the Barbarians stripped the distant inhabitants of the provinces of their lands, and spoiled them of their goods. Behold the mystery of the second and third trumpets.

“ And the fourth angel sounded (12); and a
 “ third part of the sun, of the moon, and of the
 “ stars was smitten, so as the third part of them
 “ was darkened; and the day shone not for a
 “ third part of it, and the night also” was darker
 in proportion. We remember, that the sun, moon,
 and the stars, prophetically used, signify the powers
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of a state or an empire ; the heaven of the political world is the superior region of dignities, that sheds kind or malignant influences on the people or subjects. We find this constantly observed in this Book. The Roman empire, and (in part) the invasion of it by the Goths and other Barbarians, being here treated of, there is no room for doubting, but that the *sun of the third part of the world* that is *smitten*, signifies the sovereign of Rome, that is, the Roman emperor : the *moon* is the imperial dignity ; the *stars* are the grandees of the empire. And the *darkness* or eclipse means the very great interruption of the temporal Roman empire in Italy, which happened in the year 455, after the death of Valentinian III. when Genferick came from Africa with his Vandals, took Rome, and sacked it for fifteen years together : after which, the empire was torn asunder, and (in the course of time) divided among ten kings ; according as St. John has foretold in the sequel of his Revelation.

R E V. IX.

*In the fifth and sixth Trumpets are, the Arabians,
or the Saracens, and the Turks.*

THE decline of the temporal Imperial dignity, at Rome, is a great affair ; therefore, the Holy Spirit stays upon it, as already observed, as a
pause

pause or mark of distinction: but what followeth is also as great (if not a greater) affair; for the three last trumpets are preceded, at the end of the viiiith chapter, by an angel who cries, *woe, woe, woe*, which are the three last blows that cause the utter fall and ruin of the temporal Roman empire. After this cry, follows the fifth trumpet, in ch. ix. 1—3.

The sequel of the history, and the characters of this prophecy, persuade me, that by the *locusts* we are to understand the Arabians [who made no figure in history until the year 622, when, under their new name of Saracens, they followed Mahomet as their prophet and general, and made considerable conquests]; for after the great decline, obfuscation, or almost total eclipse of the Imperial dignity in Italy, the greatest event which next happened (with respect to the fourth monarchy and to religion) was the Arabians, who seemed to be raised up by Providence (for one purpose at least) to harass and torment the Western Roman empire, which was already very much disjointed or unhinged; but more especially for the punishment and degradation of the Eastern empire at Constantinople. We are now to see, how well the words of the prophecy agree with those modern-named people, the Saracens.

A star falls from heaven; which is a presage of some great event. By this star we cannot understand either a great lord or a false prophet, for it
does

does nothing, and appears no more in this fifth trumpet; it is therefore very improperly, that many apply to this star the words next immediately following, *And to him was given the key of the bottomless pit*; as if a star could carry a key, use it, and open a door. Prophecies, especially those in the Apocalypse, are continued metaphors or allegories: therefore, according to the rules of rhetoric, actions in metaphors must be attributed to subjects, according to the nature of the subjects. Here, an angel and a star are mentioned; but it is the angel that opens the bottomless pit, and not the star: it is the proper office of angels, in the Apocalyptic visions, to open and shut, and bring upon the stages; so in chap. xx, it is an angel that closeth the bottomless pit upon the dragon. The meaning of the *Star falling* here, therefore, is only to presage a great insurrection against the God of Heaven and His Church, that was to happen under the fifth trumpet.. The bottomless pit being opened, a *smoke* (black and thick, as that of a great furnace) proceeds therefrom; *and the sun and the air were darkened* thereby: it is the unhappy religion of Mahomet that fills the atmosphere with this palpable darkness of imposture and errors.. *Out of the smoke came locusts on the earth.* The Mahometan doctrines formed an empire, and united the Arabians under their leader and countryman Mahomet. One cannot better represent the Arabians (prophetically, metaphorically, or allegorically) than by locusts: 1, because of their

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innumerable multitude ; so the author of the book of Judges compared them, many ages before the time of St. John : “ the Midianites and the “ Amalekites, and all the children of the East “ were in the valley, *as locusts for number* ;” 2, it is from Arabia that swarming clouds of locusts (darkening the light of the sun) generally come, whence they often cover Egypt and Ethiopia, and other neighbouring countries around ; 3, the prodigious rapidity of the Saracen conquests is admirably prefigured by these clouds of locusts, which fall upon a whole country in one night, and sometimes almost in a moment ; 4thly and lastly, the hideous desolations and ravages committed by the Saracens in all their excursions, very well point out and paint the stripped, bare, and forlorn condition in which the fields, the meadows, and the woods are in, when the locusts have forsaken them.

It was commanded these locusts “ not to hurt the “ grafs of the earth, nor any green thing, but “ only those who have not the seal of God in their “ foreheads.” This signifies, that these *locusts* are *men sent against other men* : whereas real locusts fasten upon all green things.. “ It was given “ them, that they should not kill men, but torment “ them five months.” The sense is, that the Saracens (by the Divine permission) should have a great power to harass and torment the Roman empire, disjointed and torn asunder as it already was, but not entirely to destroy it ; indeed, the
Saracens

Saracens tormented the Greeks and Latins most cruelly: but both Constantinople and the other parts of the Roman empire, defended themselves stoutly against their assaults.. The duration of these locusts, here assigned, is *five months*, which make 150 days: but these days do not signify 150 years precisely, according to the usual or general tenor of the prophetic style; for we are to observe, that the locusts reign (at the longest) during these five summer months, May, June, July, August, and September; and oft-times they last not so long, because sometimes, in the midst of summer, a great wind carries them away, or a long rain makes them burst. The prophecy therefore means, that the Saracens shall fulfil their reign in its greatest extent, and that God will abate nothing of it in favour of those who were at that time to be the subjects of the Roman empire.

The description of these locusts is remarkable (7); "their shape was like horses prepared to battle," which is to signify the wars whereby the Saracens were to establish their dominion. "On their heads were as it were crowns like gold:" all the empires which at this day take up the East (the Chinese excepted) came from the Saracens; those of the Turks, Persians, the Great Mogul, and the Tartars.

"Their faces were as faces of men, and they had hair as the hair of women, and their teeth were as the teeth of lions, and the sound of their wings was as the sound of chariots;" that

is, they were as great women, with their hair dishevelled, a hideous countenance, with wings on their shoulders. I question not but St. John had respect to Virgil's description of the Harpies (*Æn.* iii).

*Tristius haud illis monstrum, nec scvior ulla
Pestis, & ira Deum Stygiis sese extulit undis:
Virginei Volucrum vultus, fœdissima ventris
Ingluvies, uncaque manus et pallida semper
Ora fame.*

It is observable, that the word *Harpies* comes from the word *Arbion* or *Arpion*, signifying *locusts*, which were the terror of the East; therefore, the poets made women with wings of them, coming up out of hell (*Stygiis sese extulit undis*): so these *locusts*, according to St. John, *ascended out of the bottomlest pit*. And so Pluto is looked upon, by the poets, in Pagan theology, as the Prince of the Harpies; for it is he that is called *Serapis*, instead of *Serarpis* or *Serarpi* (that is, *prince of the locusts*) in the Phenician and Hebrew tongues; in the same manner as the same Phenicians called the same Pluto *Belzebub*, the *god of flies*: the flies and locusts being, particularly in the East, two great plagues to the fruits and plants of the earth; and as Pluto was thought to send these plagues, he is therefore called their prince. It is to these circumstances that St. John alludes; and he would tell us, that the Saracens should be like these winged, women-faced Harpies, that ascend out of hell,
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that have hooks or claws or talons instead of teeth, and devour all things: in truth, the Arabians or Saracens were always professed thieves; and it was by pillaging, more than by slaughter, that they made the countries which they over-run desolate. [Note well, there wants a further explanation very much, upon this passage, very different from this paragraph; for to say the least, not to mention its being not apposite or not to the purpose at all, Jurieu could not be in earnest, when he writes that St. John had an eye to the fore-mentioned passage of Virgil, as (most probably) he never understood a word of Latin in his life.]

These locusts had *tails like scorpions, and stings in their tails*. The tail and sting in the scorpion is the seat of its venom; and poison is the emblem of false doctrine. This signifies therefore, not only that the Arabian Mahomeans should carry fire and sword, desolation and death, wherever they went, but also the alarming and wide-spreading infection of their religious tenets; and it is for this reason, among others, that the Devil is called a serpent and a dragon, because of the poison of false religions with which he taints and overspreads the world.

Lastly, the locusts have for their head the *angel of the bottomless pit*, called in Hebrew *Abaddon*, and in Greek, *Apollyon*, the *destroyer*. This is a description of Mahomet, a monster rising out of hell, as well as the locusts. And we must observe once for all, that the word *angel*, in the Apoca-

lypse, does not invariably signify that species of beings meant by the terms angels and devils : but it is sometimes given to Jesus Christ, sometimes to pastors or ministers in the church, sometimes to such men as are particular instruments in the hand of God, and sometimes to angelic spirits ; the *angel of the bottomless pit*, therefore, signifies here no other than the false prophet, pastor, and impostor, Mahomet. He is styled *destroyer*, because (in truth) never another one man in the world was the cause and means of destroying so many men, both as to body and soul.

“ The sixth angel sounded : and I heard a voice, which said, Loose the four angels who are bound in the great river Euphrates ; and they were loosed, and were prepared for an hour, a day, a month, and a year.” This is the second of the three *woes*, which have all a relation to the Roman empire. The first *woe* is the birth of the Saracen empire, and of the Mahometan religion. The second is the irruption of the Turks : they must be found in these prophecies, which all relate to the Roman empire, as far as it concerns the church ; and the Turks take up too considerable a part in the history of this empire, to be omitted. Now the Turks will not be found any where else in this Book ; therefore, they must be found in this place ; and here, without doubt, they are. The four angels bound in the river Euphrates, and loosed, cannot be good ones, for these are not bound. These angels, then, are *four messengers* of the Divine Anger

Anger, four instruments of God's justice, whose violence till this time he had restrained; and whom, afterwards, he leaves to their own ferocity, for the punishment and ruin of the Roman empire, as well in its western as in its eastern branches. These *four angels* therefore signify the *four sultanies*, which the Turks established about the Euphrates. All who are versed in the history of the Crusades know, that the Christian warriors found them established in these four principal seats, Nice, Damascus, Antioch, and Aleppo. The founders of the sultanies had been kept behind the Euphrates for some time: but in the 10th and 11th centuries, being set loose, they overflowed the Greek empire, which had been a part of the Roman; they pushed on their conquests as far as Nice, the capital city of Bithynia in Asia Minor; that is, almost to the very gates of Constantinople. They afflicted the coasts of the Mediterranean, Greece, Sicily, and Italy; and at last they entirely destroyed the empire of the Greeks, by the taking of Constantinople, which by that means became the seat of the Turkish government, or of the Ottoman empire, and so remains at this day, 30th of December, 1792.]

This is what we mean by the *four angels* who were *loosed*, and thereby had permission to make use of their natural ferocity, and had power to *kill a third part of men*, that is, of the Roman empire. The locusts of the fifth trumpet were not

sent to *kill* men, but to torment them; because the Saracens and the Arabians did only (comparatively speaking) gnaw off the edges of the empire, and did not thoroughly penetrate into its very bowels: but the Turks pierced into the very heart of the fourth monarchy, and laid it desolate as a wilderness; for they were allowed to *kill* the men of this third part of the world. Indeed, never was there so horrid a butchery, and so great an effusion of blood, as what the Turks caused in their irruptions, by attacking, or defending themselves in the Crusades. I am persuaded [but surely it must be impossible for any one else to believe], that all the conquerors together, since the beginning of the world, never shed so much blood. To *kill* signifies also destruction; so that the meaning seems to be, that the Turks were entirely to destroy or annihilate the temporal Roman empire. They have already destroyed the eastern branch, the seat of which was at Constantinople: and some conjecture that God intends them also to destroy the western branch, whose spiritual seat (if the expression be allowed) is at this day at Rome; God only knoweth this. But though the Turks should do no more, than already they have done, it is enough to fulfil the words of the prophecy, which saith, that they had permission or power *to kill the third part of men* (18).

“ And the number of the army of the horsemen
“ were two hundred thousand thousand.” The
Turks

Turks certainly were originally Scythians, Tartars, and Nomades, people who had nothing but horsemen in their armies; for those formidable infantry, whom they call the Janissaries, were not instituted till the time of Ottoman, the founder of the Turkish empire. These horsemen are prodigious in number; and all the world knows, that this prophecy was literally fulfilled.. St. John also describes them in a hideous manner; "they who sat on the horses had breast-plates of fire, of jacinth, and brimstone." That is, the heads of these horsemen were like globes of fire, whence issued flame and smoke. "The heads of the horses were as the heads of lions; and out of their mouths issued *fire, smoke, and brimstone,*" by which *three, the third part of men were killed*; and these *three* seem to be a description of *gunpowder*, and its effects. This may well signify, that the Turks should make their principal desolations in the fourth monarchy's empire, after the invention of cannon and fire-arms, whence proceed lightnings, flame, and the smoke of sulphur or gunpowder, which accordingly happened or came to pass.. And these horses, which vomited flames and smoke out of their mouths and nostrils, have also *tails like serpents, with which they hurt*, that is, by spreading the poisonous doctrines of their riders; and this is common to them with the locusts of the fifth trumpet; it is the venom of Mahomet's religion, which the Turks have established, and spread

spread in all places where they have established their dominion.

“ And the rest of the men who were not killed
“ by these plagues, yet repented not of the works
“ of their hands, that they should not worship idols,”
&c. “ neither repented they of their murders, force-
“ ries, fornications, nor of their thefts,” (20, 21).
These words signify, that the period of the
sixth Trumpet, and of the Turkish ravages, is
that of the corruption of the Church in the fourth
monarchy, and in the Antichristian empire through-
out the ancient domains of Rome, both in the
Greek and Latin churches : a period, during which
there reigned idolatry ; the worshipping of de-
mons, angels and saints, or mediatory gods ;
images placed in temples and oratories ; horrid de-
pravation of manners, by poisonings, assassinations,
sodomies, incests, adulteries, and other impuri-
ties ; thefts, robberies, and violent dealings. In
truth, the Greek and Roman churches fell, from
the tenth century, into such shameful idolatry,
and such horrible corruption of manners, that
never was any the like seen in the whole history
of the world : this position may be seen, main-
tained at large, in our *just prejudices against Po-
pery*.

REV.

REV. X.

THE ixth chapter ends the first part of the Revelation : and this xth begins the second part ; wherein is to be found what we seek after, that is, the more particular reign of the Romish Antichrist, the time of his continuance, and the circumstances of his exit from off the stage of this world. The xth chapter is properly a preface to the second little book, or to the second part of the Revelation ; and we are now going to explain this chapter.

“ And I saw another mighty angel come down
 “ from heaven clothed with a cloud, and a rain-
 “ bow was upon his head ; and his face was as it
 “ were the sun, and his feet as pillars of fire.”
 It appears by this pomp, that this angel is, either Jesus Christ himself, or his representative. He was described, in the first chapter, with very nearly the same characteristics ; *his countenance was like the sun, and his feet like fine brass*. This is an argument, that here a new (or another) part begins, a second act of this great prophetic drama : it is Jesus Christ, the prophet of prophets, who causeth this fresh scenery of visions to be exhibited.. “ He had in his hand a *little book*, open,
 “ and He set his right foot upon the sea, and his
 “ left upon the earth.” This little book is different from the first, that was given to the Lamb, in chap. v ; another argument, that this part of the Revelation is of another order, than the other was,
 The

The first book contained the destinies of the empire; but this, more particularly, the destinies of the Church. The first book was written *without and within*, by reason of the multitude of events that were to befall the fourth monarchy, from the time of St. John; the principal adventures of which God would briefly or compendiously foretel, till the coming of the fifth monarchy, that is, the kingdom of Jesus Christ. The first book was *sealed* with seven seals, but this is *open*: to signify, that the first part of the Revelation, which concerned the destinies of the enemies of the empire, is incomparably more difficult to be understood than the second; in which, what respects the destinies of the Church is plainly seen, and also what things were to befall the Antichristian empire. The first part of the Revelation is so obscure, that it is scarcely intelligible, now, though most of the events are come to pass, and the prophecies in it fulfilled. Joseph Mede, in my opinion, is the first who understood any thing of it, to satisfaction.

“He set his right foot upon the sea, and his left upon the earth,” to signify His dominion over the whole of this terraqueous globe; and also, that what He was about to foretel concerned all the inhabitants of the world. He set His *right foot upon the sea*, which in respect to the land of Canaan was on the west, to shew, that the west should be the principal theatre of the Antichristian adventures, which he was going to exhibit

to

to St. John in prophetic visions.. “ And He
 “ cried with a loud voice, as when a lion roars;
 “ and, when he had cried, seven thunders uttered
 “ their voices.” This roaring as a lion, was a
 presage, that what he was about to predict was
 terrible; as in truth, nothing proved more fatal
 to the Church than the empire of Antichrist.
 With respect to the *seven thunders* we are to ob-
 serve, that, in this book, *lightnings, thunders,*
voices, signify the *words and Oracles of God*; and
 the *seven thunders* of this second part, are the same
 with the *seven spirits* of the first: and both signify
 likewise the *Divine Oracles*; *thunders*, because of
 their efficacy, they beat to the ground, astonish,
 and shake; *seven*, because of their perfection;
 [*spirits*, because of their being dictated or inspired
 by the Divine or Holy Spirit].. “ And when the
 “ seven thunders had uttered their voices, I was
 “ about to write: but I heard a voice from Hea-
 “ ven, saying, Seal up those things which the se-
 “ ven thunders uttered, and write them not.” A
sealed book or writing, or a *word sealed*, according
 to the style of scripture-prophecy, is what is *not*
understood; I faith faith (xxix. 11.) accordingly,
 “ the vision is become to you as the words of a
 “ sealed book, which men deliver to one that is
 “ learned, saying, Read this, I pray thee; and
 “ he faith, I cannot, for it is sealed.” So God
 also faith to Daniel (viii. 26), “ Seal up the vi-
 “ sion, for it shall be for many days;” and
 (in xii. 4.) “ Daniel, seal up the vision, for
 “ it shall be for many days:” That is, God
 will

will not have the prophecies, communicated to thee, understood, till a certain time is accomplished. In like manner, the prophecies in the first part of the Revelation, were *sealed* up till an appointed time : for above ten centuries, nothing of it was understood ; or so little, that it may be reckoned as nothing. *And write them not* : that is, expresses them in such terms, that the events, therein foretold, may not be very soon understood.

“ And the angel, (5, 6, 7) whom I saw standing on the sea and the earth, lifted up his hand to Heaven, and swore by Him who lives for ever (who created heaven and earth), that time should be no longer ; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he has declared to his servants the prophets.” The seventh trumpet is that which is to sound at the fall of Antichrist, when Popery shall be destroyed : then all the nations shall turn to God, and make up the kingdom of Jesus Christ, which is yet to come, as appears by these words (xi. 15), “ The seventh angel sounded, and voices were in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of His Christ ; and He shall reign for ever and ever.” Here the angel swears, that, in that point of duration when the kingdoms of this world shall become those of Christ, *time shall be no longer*. Time here is not opposed to eternity, as if the angel would say, Time and this world then shall end, and eternity begin : but his meaning is, that the
time

time or duration granted Antichrist shall be no further prolonged; and be it here observed, that the Holy Spirit, as well by the mouth of Daniel as by that of St. John, assigns to Antichrist *a time, times, and half a time*. This period ends here; *time shall be no more* for his reign; it shall be the time only of his destruction.

“ Then the mystery of God shall be finished, accomplished, or brought to pass, as he has declared to His servants the prophets :” That is, the mystery of this glorious reign of Jesus Christ on earth, which hath been foretold in so magnificent a manner by the prophets, as we shall see in the sequel of this work; and which Daniel was favoured with in so clear a manner, that he was enabled to mark the time and circumstances of it.

“ And the voice from Heaven spoke to me again, “ Go and take the little book, which is open in the hand of the angel who stands on the sea and the earth : and I went to the angel; and he said to me, Take the little book, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.” The voice which he heard from Heaven, seems to be the same as spoke to him at the beginning of the Revelation : “ I was in the spirit on the Lord’s day : “ and I heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last.” This also shews, that the chapter (the xth) which we are now upon, is a new or a second series of prophecy, and not a continuation

tinuation of the first. For the same voice of God the Father, which began the first part of the Revelation, returns and begins this second part; as the same Jesus Christ, likewise, appears again; and St. John receives this little book, as well as the former, from the hand of the angel, that is, of Jesus Christ, because it is He who sends the prophets, and inspires them by His spirit. This little book is *sweet* in St. John's mouth; because the spirit of prophecy, and the glory of being the mouth of God from Heaven, pleaseth men's inclination: but it made his *belly bitter*; because that, after having reflected on the events to be foretold, after having digested and considered them more deliberately in his own breast, he found them so dreadful, that they filled his soul with bitterness and sorrow.. "And He said to
" me, Thou must prophesy again, before many
" people, nations, tongues, and kings." These words no longer leave any doubt, whether this be a new prophecy, or a continuation of the former; as if the angel had said, Thou must now make a second prophecy to kings and nations: and whereas what thou hast already prophesied to them, respected principally their temporal state; for the future, what thou shalt foretel them, will be concerning their spiritual state and matters of religion.

REV. XI.

WE have already seen, that the Apocalypse consists of two bodies of revelations or prophecies, meant by what is therein called *two Little Books*: the first in chap. v. 1, in these words, "I saw, in the right hand of Him who sat on the throne, a book, sealed;" the second we find in chap. x. 2, in these words, concerning the angel who represents our Lord and Saviour Jesus Christ, "He had in his hand a little book, open." Now we believe that these two books are both perfect in their kind or design, though different from each other; and that both together, beginning from the visions of St. John, reach to the end of the world. One cannot imagine any thing more natural or reasonable than this, namely, as before observed, that the first book relates to the Roman empire, as respecting its worldly estate, and to the Church also, as far as concerns her temporals; and that the second book contains the affairs of the Church of Christ militant upon earth, properly as a Church, and distinguished from the societies or establishments in secular matters.

It is true, that (in chap. vii) we find the vision of the one hundred and forty-four thousand persons who were sealed, who belong more particularly to the history of the Church; for these have not defiled their garments with the idolatries of Antichrist, nor have been partakers of his fornications:

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these

these are the same with the *two witnesses* in chap. xi, who prophesy clothed in sackcloth for one thousand two hundred and sixty days. These one hundred and forty-four thousand *sealed* persons are placed in the mundane destinies of the empire, immediately after the opening of the first six seals, and before the opening of the seventh: because the seventh seal was to be subdivided into seven trumpets, reaching to the end of the reign of Antichrist; trumpets, that were to comprise horrible corruptions of the Church, with the progress of her idolatries and whoredoms. It was therefore very natural to take notice of those whom God knew would be exempt from those corruptions, before the opening of the seventh seal; which (in the course of the trumpets) was to bring so many evils upon the Church, as well as upon the world within the domains of the ancient Roman empire.

The duration of the Church, according to the Revelation of St. John, may be divided into three general periods: the first is that of the Christian Church during the ages of her purity, of which the first three or four hundred years after Christ were more remarkably so; the second is that of her corruption or degeneracy, that is to endure one thousand two hundred and sixty years, at the close of which the Antichristian empire will be finished; the third period will be the reign of Christ for a thousand years, during which the Church will have peace, and after which follows the last judgment.

The

The first period is what St. John describes in a few words, for he does not dwell upon it, at the beginning of chap. xi, thus: "And there was given me a reed like a rod; and the angel stood, saying, Rise and measure the Temple of God and the altar, and them who worship therein. But the court which is without the tabernacle, leave out, and measure it not, for it is given to the Gentiles; and the Holy City shall they tread under foot forty and two months." It is universally agreed upon among Christians, that the temple built by Solomon, after the model of the tabernacle by Moses, and by Divine command from Heaven, was an emblem of the Church; for it had two courts, an inward and an outward one: and we may observe, that the Holy Ghost represents the whole duration of the Christian Church by the extent of the Temple at Jerusalem, and of its courts. The inward court, with the altar, and they who worshipped in the Temple, were what St. John measured, which typify the first period of the Church, those ages of it which are called its happy times, by reason of their more pure and genuine Christianity. The second period, whose duration is to continue till the reign of the one thousand years shall commence, is shadowed forth by the outward court, which (as it was called long before St. John's time) God has since left to the Gentiles, to be trodden under foot by them for forty-two months: this is the Christian Church turned Antichristian, by the admis-

sion of secondary deities or mediating spirits, images, and many other abominations and defilements. One thing deserves to be noticed here, namely, that, between the duration of the Church in its purity and corruption, there is the same proportion, as between the dimensions or extent of the inward court and the outward one: those who have taken the pains to compute both, according to the descriptions which we meet with of them in Jewish authors, find their proportions to be as one to three and a half. Now the corrupt church, or Antichrist, is to last forty-two months or three years and a half; and, according to the foregoing calculation, the Church was to have kept in its purity one prophetic year, which is three hundred and sixty days or so many years: indeed, we may say, the Church continued primitive for that length of time; for about the year of Christ 360, the superstition about relics and the invocation of saints crept into the church, which quickly degenerated into idolatry. Thus the reign of Antichristian idolatry is to last three times and a half as long as the reign of pure Christianity. This outward court, trodden under foot by the Gentiles, and profaned by Christian idolatry, is notwithstanding called the *Holy City*, because therein God preserveth His elect: it is chiefly on this period of forty-two months that the prophecies of the Apocalypse turn; and it is also to be observed in this place, that, during this period, several things happen which are contemporary; it is often repeated

peated, and its characteristics are often affixed to various subjects, as we shall very soon see. Every one of these, respectively, are not different periods, that are to be tacked on, one at the end of another: but they are different events, that happen at the same time; or, rather, and perhaps more properly speaking, they are the same events presented under different views. For the right understanding therefore of the Apocalypse in this respect, it is necessary to give here a summary of the events and things which are to be looked upon as contemporary, as thus:

1. The court to be trodden down by the Gentiles for two and forty months (xi. 2).

2. The woman, to whom are given two wings of an eagle, to save herself in the wilderness, where she is fed 1260 days; that is *a time*, and *times*, and *half a time*; and that is again, *one year*, *two years*, and *half a year*, which altogether make *three years and a half*, or *forty-two months*, (xii. 6, 14).

3. The two witnesses, who were to prophesy, clothed in sackcloth, for 1260 days (xi. 3—13).

4. The beast with seven heads and ten horns, to whom power is given to fulfil forty-two months. But we must consider (if we do not look upon the seven heads as the seven hills of Rome, but as its seven forms of government), that the forty-two months are affixed only to the seventh head of the beast, which is that of Antichrist, the whole entire Roman empire being signified by the beast alto-

gether. It is evident, that the forty-two months must be assigned to the seventh head, because it is to that the ten horns or kings belong: and it is to Antichrist that Daniel affixes a *time, times, and half a time*, for his duration; and it is also universally agreed, that he means Antichrist by the *little horn* that grows in the midst of the ten, and subdues three of them.

5. The second beast also, in chap. xiii. 11—17, that has two horns like those of a lamb, but spoke as a dragon, is of the same duration, namely forty-two months.

6. The whore, in chap. xvii, sitting on the scarlet-coloured beast, reigns in this period of forty-two months. She sits on the first beast, that has seven heads and ten horns, and lasts as long as the seventh head.

7. Lastly, the one hundred and forty-four thousand *sealed* persons, who have made their appearance in chap. vii, and are mentioned frequently afterwards, are contemporary likewise with the beast, and with the court trodden down by the Gentiles; for they are the same with the *two witnesses*, who prophesy in sackcloth for 1260 days; and they are all no other than the *woman in the wilderness*, who is nourished there for a time, times, and half a time: while the red dragon is making war on the faints.

And it is now also sufficiently known, as hath at large been already observed, that the seventh seal, which is opened in chap. viii, contains under

it

it the seven trumpets, which reach to the end of the second period (which is the empire of Anti-christ), and to the reign of Christ inclusively, that is to the very end of the world; for at the founding of the last trumpet by *the seventh angel* (chap. xi. 15), "there were great voices in Heaven, saying, the kingdoms of the world are become the kingdoms of our Lord and His Christ, and he shall reign for ever:" and the seven trumpets begin, we have seen, about the downfall of the temporal Roman empire, under the Christian emperors; and so, the duration of the six trumpets, even to the seventh, exclusively, is moreover contemporary with the forty-two months, &c.

After having given this summary of contemporary events in the main part of the Revelation, I come to the third period of the one thousand years, which is the reign of Christ on earth, and which hath no difficulty in it; only we may observe, that these five particulars are contemporary in this period: 1, the reign of the saints for a thousand years (chap. xx. 2—4), wherein also, 2, the dragon is bound, and his power broken. 3, The new Jerusalem, the description of which we have in chap. xxi and xxii. 4, The company of saints clothed in white garments, carrying palms in their hands, and singing this song, "Salvation to our God, and to the Lamb;" of these it is said (chap. vii. 10—17), "they shall neither hunger

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" nor

“ nor thirst any more : the Lamb shall feed them,
 “ and lead them to living fountains of waters ;
 “ and God shall wipe away all tears from their
 “ eyes.” These are not the one hundred and forty-
 four thousand *sealed* persons, mentioned at the be-
 ginning of that chapter : for St. John saith ex-
 pressly (9), “ After this, I beheld a great multi-
 “ tude, which no man could number, of all na-
 “ tions, kindreds, and tongues, standing before the
 “ throne and the Lamb.” It is plain, that these
 are not the same with the one hundred and forty-
 four thousand that were sealed ; for these are a deter-
 minate number, but those innumerable. 5, The last
 thing contemporary with the one thousand years,
 is the duration of the seventh trumpet, verse 15,
 as already quoted. For, at the sound of the last
 trumpet, the last blow shall be given to the Anti-
 christian empire ; and at the same time shall
 begin the reign of Christ for a thousand years,
 upon earth ; and the influence of this last trumpet
 shall reach to the end of the world.

Thus, in chap. xi, you have a summary of
 the generals contained in the remaining chapters
 in the Revelation : let us now proceed to the par-
 ticulars.

[See this xith chapter resumed at the end of the
 xivth].

REV.

R E V. XII.

NOTHING is more methodical than to give a general idea of the events happening to the Church, as (we have seen) it has been done by St. John in the last chapter: in which, from the second verse to the end, we have a kind of a short history or summary of the Antichristian 1260 years, and of the 1000 years of the reign of Christ. As, in the first verse, he has described the first period; so, further on, the reign of Antichrist is set forth by this Gentilism or Antichristian Paganism, that was to tread the Holy City under foot forty-two months. The afflictions of the Church, and its subsistence (uninterruptedly) in the midst of the afflictions during the reign of Antichrist, are signified by the two witnesses clothed in sackcloth. At some particular time, a total suppressing of the profession of the truth is signified by the death of these two witnesses, who are to remain dead for three prophetic days and a half. Afterwards, these *two witnesses*, that is, the public profession of the truth, shall rise again, and be gloriously re-established. The prophecy foretells, that the two witnesses shall ascend again to heaven, that is, they shall be exalted and glorified again upon earth, after their late degradation or suppression. In the same time, a *tenth part of the city* (xi. 11—13) *fell*, that is, one of those ten kings, who gave their power to the beast, shall
revolt

revolt from him. [And may not this mean the wonderful Revolution that has lately happened (and is still happening) in France?]

Thus, after the epitome of the Church history, in chap. xi. St. John enters, in ch. xii, more minutely and circumstantially upon his subject. Therein he is shewed the vision of the woman with child, delivered of a son, and persecuted by the dragon, who fain would (if he could) have devoured the child. Afterwards a battle is fought, by Michael and his angels, against the dragon, who is (for the time being) quite overcome: but, foiled as he was, still he ceaseth not to persecute the woman. She is therefore forced to escape into the wilderness, where she is nourished 1260 days. The dragon, not being able materially to hurt her, vomited a flood of malice, spite, and revenge, after her; but the earth opened, and swallowed up the flood, and thereby saved the woman. She is the Apostolical Church; and the child, of whom she is delivered, is pure and holy Christianity. The dragon is the Devil, who, by means and authority of the Roman empire, would crush, devour, extinguish, or extirpate from the earth, the Christian Religion. Michael and his angels are Jesus Christ and His ministers, celestial as well as terrestrial. The combat between the Red Dragon and Michael means the ten persecutions of the Heathen Roman emperors: the devil, on the one hand, endeavouring to crush the Christian church by their means; and, on the other, the Divine Power defending

defending it by its martyrs and teachers. The victory over the dragon is the decay and fall of heathenism, which is cast out from heaven, and falls to the earth; that is, it is driven from the throne, by Constantine and his successors, Julian only excepted, to the reign of Theodosius. But the dragon does not yield, notwithstanding his being overcome, and the woman miraculously delivered: but goes on (17) *to make war with the remnant of the woman's seed*, "who keep the commandments of God, and have the testimony of Jesus Christ;" that is, he endeavoured to cause an Antichristian empire (a birth of his own) to be brought forth against the seed of the woman, which accordingly (by the Divine permission) came to pass, as it is seen (though fast dwindling) at this day.

St. John has but this chapter, more particularly, on the first period of the Church, during its purity and simplicity.

Chapter xiii, according to the most exact rules of order and method, begins where the xiith ended. In that, we have the birth of Antichrist. A second beast riseth out of the earth: but it is the same empire, and the same beast, as before; or rather, it is the seventh head of the first beast, enlarged, and expatiated upon, and brought to view, more particularly. For the empire of Antichrist, that was represented in the first vision (or the former part of the Revelation) as one of the seven heads, is set forth, in this second part of visions, as a
new

new beast; because it is the ancient empire of Rome in a manner continued, but nevertheless it is a new one, different from the former. It is a continuation of the Roman empire, having the same most ancient seat, viz. the city of Rome, extending itself nearly over the same provinces: but it is, notwithstanding, a new empire, because it is in another form, and under another name, being called the empire of the Church, or the ecclesiastical and spiritual empire, in contrast to the former temporal one. These two beasts, therefore, fill up one and the same period; in which the head of the emperors, that was mortally wounded, is healed again or renewed in Antichrist: in which period, ways of worshipping, and doctrines full of impieties or blasphemy, are advanced in the church; in which, the saints are overcome, and the truth is buried; in which, all the inhabitants of the earth (that is, most part of the Roman empire) worship the beast, and submit themselves to the modern Babylonish empire, in which, Antichrist, whose name contains the number of 666, makes an image of the first Roman empire, and causeth it to be worshipped in himself; in which, liberty to buy, sell, and live, is taken away, unless men will bear the image of the beast. All this is a part of the prophetic history of the 1260 years.

Chapter xiv. prophesies the fall of that empire represented by the two beasts, in the last chapter. It is no longer a beast with seven heads and ten horns, nor is it any longer the beast with two horns,
but

but the spiritual Babylon (8) : she is "fallen, is
 "fallen, that great city ; because she made nations
 "drunk with the wine of her fornication." The
 seven first verses are preparatory to this great fall ;
 and the following ones, to the end of the chapter,
 are descriptive of the ruin of this modern Babel.
 The man who sits on the white cloud is Jesus
 Christ. The sickle, put in first among the corn,
 to mow it down, and afterwards into the vintage
 to cut down the grapes, are two degrees, conducing
 to this fall of Babylon, afterwards to be explained.

In chap. xv, the Holy Ghost not having thought
 it sufficient to foretell the fall of this Babylonish
 empire in more general terms, now instructeth us
 in the steps by which it was to pass to its thorough
 downfall. And as this is a great affair, this
 chapter is employed to prepare men's minds for it.
 The *seven vials* of God's wrath and vengeance,
 which are to overwhelm the Babylonish empire,
 are distributed to seven angels, who were to pour
 them out, in their respectively appointed times.

The xvth chapter contains the pouring forth of
 these vials, one after another. It is sufficient here
 only to observe, that the last of the vials brings the
 afflicted church to the point of her deliverance.
 But,

In xvii, because these progressive steps leading
 to the final ruin of Babylon, had been expressed
 in the three foregoing chapters, in figurative terms ;
 or in the prophetic symbols of *Beasts*, *Horns*,
Harvest, *Vintage*, and *Vials* ; God now explains
 them

them in terms less figurative, and consequently more intelligible: therefore, this xviith chapter is spent in explaining the visions of the two beasts, namely, that they signify an empire; that the ten horns are ten kings or kingdoms; that these ten kings, out of weakness or complaisance, would give their power to the beast; and, at last, that they would ruin him, and take away the power which they had given him.

And as, in the xviith chapter, the Holy Ghost foretells the progress and establishment of the Antichristian Babylon, in a more clear and less figurative manner than he had done in the xiiiith; so, in the xviiiith, he gives the particulars concerning the steps to the ruin of this empire more at large, and also more clearly, than He had in the xivth.

The sixth seems to be a recapitulation of all that respects the fall or ruin of Babylon. Jesus Christ appears riding on a *white* horse; and is called *the Faithful and True*, and *the Word of God*. He assembleth His forces, and the Babylonish empire assembleth *its* forces: the fight begins; the Beast and the false prophet, that is, the Antichristian empire, with Antichrist its head, are taken, and utterly destroyed. It is the same as we meet with before in ch. xiv, at the end of both xvi. and xvii. and throughout xviii. The frequent repetition of the same things or events, was to note the certainty of them.

The

The three last chapters of the Revelations prophesy the last General Period of the duration of Christianity.

Let this suffice for a general idea of the twelve last chapters in this book, containing more particularly the destinies of the Church, to the end of the world.

R E V. XIII.

WE come now to the descriptive characteristics of the Antichristian empire, as we find it in the Revelation, a book particularly designed to describe it; and this description is to be found in this chapter (more particularly so than others), wherein two beasts are to be observed: we are immediately going to examine, both the one, and the other.

It is to be noted, that, in the prophetic style, a beast signifies an empire, as it is worldly, terrestrial, temporal, and inimical to God; for the kingdom of God and of His Christ, which is to be given to the saints after the fourth monarchy, is never represented under the image of a beast. The first beast described in this xiiith chapter (1—8), is the fourth monarchy, as already described out of Daniel. This prophet has said, that it was *diverse from the three foregoing monarchies*; and St. John saith, in addition, that it was “like a *leopard*, his feet as” those “of a *bear*; and his mouth as”
that

that "of a *lion*:" whereas, the other beasts had but one simple shape; the first as a lion with eagle's wings, the second as a bear, and the third as a leopard. But the fourth monarchy had all the strength and advantages of the other three: courageous and strong as a lion, [and its eagle's wings denote the vast extent of its excursions, conquests, and domains]; with the rapidity or swiftness also of a leopard in those conquests, when it once began to proceed beyond Italy; and the firmness of a bear, whose large feet make a firm basis to support his body.

The Holy Spirit lays before the prophet's eye the Roman monarchy whole or entire, though above 700 years of it were already past; because it was to be the ground or subject, on which the principal events in the Revelation were to be displayed: and to have a general view of any object, it must be shown, first, not by piece-meals, but all together; so it is natural to think, that St. John should be favoured with a sight of the emblem of this beast, or monarchy in its whole extent. This *riseth out of the sea*: not, like that in chap. xith, *out of the bottomless pit*. They are not, or they do not mean, both the same: the bottomless pit is hell; but the *sea* signifies a great number of people. The Roman empire rose amidst the nations, like a monster out of the sea: that is, it was established with a terrible havock, such as a hideous monster, rising from the sea, of enormous size,

size, would cause, making the waves to foam blowing the water with his nostrils, and sending forth terrible bellowings. This beast, rising from the sea, is therefore a meet emblem of the manner whereby the Roman empire was established.

It hath *seven heads*, which the Spirit explains to be so many kings, and so many mountains. This characteriseth Rome, and its empire: it is (at least, it has been) situated on seven hills; and it has had *seven kings* or *forms of government*, *Kings*, *Consuls*, *Decemvirs*, *Tribunes* of the people, perpetual *Dictators*, *Emperors*, and *Popes*.. It hath ten horns. St. John doth not say how these horns were distributed on the heads: but however it is certain, that they were all on the seventh head, that is, on the head of the Popes; it is under the *Papal* dominion, that the Roman empire was divided among or into *ten horns*, *kings*, or *kingdoms*. Thus Europe, which principally obeyed the Pope, has been partitioned into *Germany*, *Hungary*, *Poland*, *Russia*, *Sweden*, *France*, *Spain*, *Portugal*, *Italy*, and *Great Britain*. Whatever other kingdoms or states were at that time in Europe, were in a manner dependent upon these. And also, from the first division of this empire, which happened in the fifth or sixth centuries, after the irruption of the Goths and Vandals, the partition was made among ten kings, or into so many parts; as we shall hereafter find. *Horns* always signify *power* in Holy Scripture; this is so well known, that *horns* there, metaphorically or prophetically, are not supposed

to denote any thing else than *powers*: but that we may know these powers to be sovereignties, or kingdoms, and not subordinate powers, the Spirit gives them *crowns* or diadems. And though they were sovereigns in name, yet, in truth, were they dependents on the seventh head, which is the Pope or Popery; for this denomination of the Christian profession, subjected all Christian kings to the dominion of the Pope.

On the heads of this beast, was the name of BLASPHEMY. This name is that of the *Queen of the Universe*, which she would always bear, since she has attained to her greatness; *Terrarum Dea, Gentiumque Roma*. It is the title of *Rome eternal* and imperial, as St. Jerome hath observed. The Roman emperors caused themselves to be deified in their own life-time, and to be addressed with *Your Divinity*; they had temples built to them, and burning incense offered to their celestial highnesses. The seventh head had also, more particularly, its names of blasphemy; the Pope being called *his Holiness*, *Vice-god upon Earth*, and the *Vicar of Jesus Christ*; and Rome, under his dominion, is styled *infallible*. "The dragon gave power to the beast." For it is the devil that gave to the spiritual Roman empire the falsities and delusions of its religion; the idolatries and heresies, by which it makes war against, and blasphemes the name of, the Most High; with the ambition, cruelty, and covetousness, by which so often it made war also

also against the private opinions, consciences, and salvation of mankind.

“ And I saw one of his heads as it were wounded to death: but his deadly wound was healed; and all the world wondered after the beast.” St. John does not say, which head was wounded; but it cannot be doubted of its being the last, save one; that is, the sixth, or the head of emperors. It is wounded by the Goths and Vandals; the Roman temporal empire is destroyed by them: but this seemingly mortal wound is healed: the empire revives; and rises again, under a new form of government, that of the Popes. In the power of the Papacy is brought forth afresh, if not the grandeur of the ancient empire, at least a form of government not much different from that by which the nations once obeyed its emperors. This is a confession of Steuchus, bishop of Agobio.. “ And all the world wondered after the beast;” that is, the earth and its inhabitants, being astonished to see the Roman empire re-established, under the new name of the *Romish Church*, follow this new-formed beast, and submit their necks to the yoke of this Church; being ravished with this new dignity, which appeared to raise Christianity to the height of worldly grandeur, they gloried in this chimæra formed of the spiritual and temporal principality of the Church of Rome.

“ And a mouth was given to him, speaking great things and blasphemies.” After the time specified in this passage, it is only the seventh

head of the Roman empire that is spoken of, during its duration ; which head is henceforward called *the beast* simply, because it is by much the longest half of the fourth monarchy : it is therefore this seventh head, the Pope and Popery, that *speak* these proud and *great things*. Can any thing be greater than what the Church of Rome saith of herself, that she is the *spouse of Christ*, the *Queen of all the Churches*, the *infallible judge* of all controversial points in religion or divinity ; the *ark*, or *pale*, out of which there is no salvation ; the divine vicegerent of Christ on earth, to which all were to pay homage ; the common *mother* of all Christians ; *the sovereign of the kings of the earth*, who could depose them at her pleasure, transfer their crowns, and give them to whom she thought fit ? Do but consider these *great things* ! and all these great things are *blasphemies* : this is clear ; for to attribute to herself what belongs only to God, is to *blaspheme*. Thus the beast *opened his mouth, in BLASPHEMY, against God*, as the Romish Church or Papish religion ravishes away the glory, due only to God, to give it to the creatures ; *against His tabernacle*, that is, against His Temple or Church, in calling many of God's children, who altogether are His house and family, heretics and schismatics ; and *against them who dwell in heaven*, that is, the *saints and angels*, of whom Popery makes idols, and whom consequently it greatly injures.

“ And

“ And power was given him to continue “ 42 months.” It is to the seventh head of the beast, only, that these months are assigned: it is clear, that they do not respect the whole beast entirely, that is, the *seven* heads or forms of government; for, after the third verse of this chapter, it is only the seventh head that is spoken of. Moreover, the fourth monarchy, in its whole extent, has already lasted very near *twice* 42 prophetic months: it is therefore the duration of the Antichristian empire, or the last period of the fourth monarchy, that is to extend to the full number of these months, that is, 1260 years.. “ And it was given him to make war with the “ saints, and to overcome them.” It is well known how Popery has employed anathemas, thunders, fire, and sword, to extinguish the genuine light of gospel truths, and to destroy the faithful.

“ I beheld another beast coming out of the “ earth: he had two horns like a lamb; and he “ spake as a dragon.”—11—out. In the foregoing part of this chapter, the fourth monarchy is represented, in its whole extent, by only one beast. We have seen more than once, that the Roman empire had two periods, of not very different duration: the first, from the birth of Rome, to the ruin of its imperial dignity, and to its division into ten parts or sovereignties; and the second, from thence, to the ruin of the Roman Church. It is this second period, which is here,

now, represented under the image of a second beast. It is another beast, because it is another name or species of government; another kind of empire; an empire, hid under the name of *the Church*. As the city of Rome, in its birth, was but a little, insignificant government, during its first ages: so this new empire, to be produced out of the old, was also to commence from small beginnings, to be for ages of no great consequence; and as this latter period of the fourth monarchy was to last, perhaps, about the same duration with the former, and was to have a name and a form wholly different from it (this being supposed to be *spiritual*, that *temporal*), it was natural that it should be called and represented as *another beast*; [or we may say that the seventh head is transformed, here, into a new beast entirely.]

The *second beast* comes out of the earth; and not from the sea, as the first. This second beast is the same as that spoken of in chap. xi. 7, which *ascends out of the bottomless pit*, that is, hell. These two empires of the fourth monarchy, are not produced by the same means: the first springs from the people, and their ambition; the second from the clergy, and their ambition. This springs like a plant out of the earth, that shoots out small at first; but afterwards, insensibly, becomes great, without much effusion of blood.. *He hath two horns like a lamb*. The Roman Church calls herself the *spouse of the Lamb*, and usurpeth His power: the name of Jesus Christ is always in her mouth;

mouth ; and, if we may believe her, she doth but exercise the power of Jesus Christ, that has been lawfully conferred upon (or delegated to) her. Christ hath two powers given Him, as He saith of Himself, both in heaven and earth : the Roman Church saith the same ; ascribing to herself, both the temporal power and the spiritual one.. *He speaks like a dragon* ; for he utters blasphemies against God, and terrible threatenings against His Church.

“ He exerciseth all the power of the beast before him.” Popery has re-established all the authority of the emperors and of the ancient Roman dignities. The Roman Church (or the Pope at her head) hath caused herself to be served by kings ; she has taken away their demefnes, drawing tribute from them, and exercising sovereign jurisdiction in all their states : the first beast, that is, the Pagan Roman empire, did no more in the countries subject to it.. “ And causeth the earth, and “ them who dwell thereon, to worship the first “ beast ;” that is, raising up in herself the power of the ancient empire : she makes that in a manner to be raised up and revived, under the name of the Roman Church, that she may thereby (herself) be adored or worshipped.. “ And he doeth great “ wonders, so as to make fire come down from “ heaven upon earth.” It is often to be observed in this Book, that, in the prophetic style, *heaven*, when a state or empire is the subject, signifies the sovereign region of those dignities. Here an

empire is typified by a beast; *from the heaven of which empire, falls fire and thunders.* It cannot be doubted, but this is what the Roman empire calls *thunders*, and the *thundering bulls* fulminating from its excommunications; that is, those *Papal bulls*, that used to proceed from the Court of Rome, which were (in reality) no other than paste-board thunders and artificial fire-works: but, however, it is too well known, that they have set kingdoms on fire by wars and contentions, a hundred and a hundred times; and they have, many times, been thought to set all Europe in a flame or blaze of discord.. To all this, we have here added *wonders*, that is, prodigies of pride, ambition, madness, policy, carnal weapons, and other instruments of this world, by which the beast of Papal Rome hath been used to establish its dominion, and to subject even kings to itself. Nor doth this exclude the false miracles, by means of which (also) Popery hath established itself: but, as the Papal power is here considered more as a temporal than as a religious power; it is better to understand, by these *wonders*, the wicked means which it has employed to establish its tyranny, than the lying miracles by which it imposed upon the world false mysteries, called religious.. *By means of which miracles*, take them in which ever sense you choose (or in both), the beast “deceiveth them “who dwell upon earth;” that is, he induced them, by all the ways of deceit and violence, to do him homage, and submit to his dominion,

nion, "saying to them who " dwell on earth,
" that they should make an image to the
" Beast: and he had power to give life to the
" image of the Beast, that it should speak,
" and cause that as many as would not worship the
" image of the Beast should be killed." Here is
an admirable passage! the Roman Church, though
an empire, is but an image of an empire; an ima-
ginary empire, founded only on the deceived or
bewildered imaginations of men. They need but
say NOT, in order to destroy this empire. The
reality of an empire consists in citadels, fortresses,
and armies. But the Roman church hath (com-
paratively speaking) none of these; for all the
little armies which the Popes could ever raise,
themselves, were not what secured this empire; it
is not, therefore, a true empire. The citadels of
the Pope were the monks; they were his soldiers
and his armies; the archbishops and bishops were
his generals and captains; while the priests were
his emissaries. Now all these are but images:
nevertheless, this image of an empire spoke, acted,
made decrees, raised and put all Europe into a
ferment; and caused those to be killed, who would
not pay it the like homage as was rendered to the
ancient Roman empire.

" And he caused all, both small and great,
" rich and poor, free and bond, to receive a mark
" on their right hand, or in their foreheads; and
" that no man might buy or sell, save he who had
" the mark, or the name of the beast, or the num-
" ber

“ber of his name.” The *forehead* is the seat of profession; thence it came, that ancient Christians signified their profession of Christianity by a sign of the cross on the forehead: and the *band* is the instrument of action. Now the inhabitants of the earth, within the jurisdiction of Popery, when it was at the height of its dominion, could neither buy nor sell, that is, they could not partake of either the favours or riches of that Church which called herself Catholic, unless they had the *profession of a Papist in their forehead*, or the *action of one in their hands*. This is what I understand by the *mark of the beast*: and not some particular mark, or a *mark* properly so called.

“Here is wisdom. Let him, who hath understanding, count the number of the beast, for it is the number of a man; and his number is *six hundred threescore and six*.” If so much had not been written upon this *number*, here would be a subject to say a great deal about: but, in a few words, I cannot doubt, but that they who have reckoned and put together the numeral of the name of the Roman Church, and of her head the Pope, have hit on the sense of the prophecy: *it is the number of his name*; that is, we may say, it is expressly contained in his *name*. *It is the number of a man*; a *number*, that must be understood as men usually count or reckon; not in a prophetic and mysterious style, which oft times under one name hides another. But in what language are we to count the numeral letters in the name of the beast?

beast? This may be easily determined; for the prophecies are to be explained according to the language of the prophets; and Hebrew and Greek are two languages of the prophets, and the only languages in which the prophecies in the Old and New Testaments were penned, unless we except the book of Daniel in the Chaldee. Now look for the name of the Roman Church: in Hebrew, you will find *Romiith*; and, in the Greek, *Lateinos*: the first signifies the *Roman* beast or Church; the second, the *Latin* Pope: and both in the one, and in the other, is exactly the number 666, as here particularised or analysed; רומי *Romi* masc. רומיית *Romiith* fem. to agree with הבה *beast* or מלכות *kingdom*.

Α ——— 30	ך ——— 200
Α ——— 1	ן ——— 6
Τ ——— 300	מ ——— 40
Ε ——— 5	י' ——— 10
Ι ——— 10	י ——— 10
Ν ——— 50	ח ——— 400
Ο ——— 70	———
Σ ——— 200	666
———	
666	

Here I stop, with respect to this famous and much contested number. But some authors would have it bear reference, not to the *name of the beast*, but to that of his empire; alledging, that, as the square 144, from its square-root 12, is a sacred number,

number, so 666, not having 12 for its root (but exceeding it), is an emblem of the Antichristian Church, which is not founded on the 12 Apostles, nor has it 12 articles of faith (but many more); in a word, that as the number 666 hath no relation to that of 12, so the Antichristian Church hath no relation to that of Christ and his Apostles. The opinion of Potter, an English Divine, who has carried this figurative notion further than all others, having written a treatise professedly on the number 666, is, that it represents the whole Papal or Antichristian empire; and that the number 25 (the root of 666, though a surd, leaving the remainder of 41) bears sway, in the cardinals, who, at the first institution, were 25; in the 25 churches into which Rome Christian was at first divided; in the 25 parishes or tribes at Rome; in the 25 gates of Rome; in the 25,000 furlongs, the extent of the city of Rome; in the 25 articles of the Popish faith; &c. &c. As to the remainder 41, which is added to 625 (in order to make 666) arising from the root 25 multiplied by itself, Potter gives many ingenious reasons for it; which, with many other particulars, deserve to be considered by a perusal of the author's book itself. Joseph Mede gives a very authentic approbation to this discovery; and it cannot be denied but that it is very ingenious: but I confess, I find it somewhat profound in the interpretation. Besides, though we admit Potter's observations to be quite solid, this doth not destroy the common hypothesis, namely,

namely, that 666 alludes to the words *Romiith* and *Lateinos*, in each of which the number is precisely found. And, in order to conclude upon this chapter, we may lastly observe, that as the Holy Ghost signifies the Gospel ministry by the 12 Apostles, and the body of the Gospel Church by 144 the square of 12: so, on the contrary, He expresseth the body of the Papal empire by 666, to teach us the proportion that is between the false Church and the true; 144 being not much more than the fifth part of 666; so our Saviour Himself said, that “many are called, but few chosen: hence we might suppose, that the true Church, during the oppressive reign of Antichrist, is very small, compared with the false.

R E V. XIV.

Harvest and Vintage.

THIS is the second chapter, in which we have circumstances of the fall of Papal Rome. In the beginning of it, we find the one hundred and forty-four thousand with the Lamb, who *had His father's name written in their foreheads*. This signifies the small number of the faithful, as observed at the close of the last chapter, whom God preserves in the spiritual Babylon, and who did not partake in her idolatries. *These* we find, here, singing a song which none were able to learn but *they*; that is, they taste peculiar joys and pure pleasures,

pleasures, which the Antichristian Christians were not capable of enjoying. In the 6th verse, an angel appears, "having the everlasting Gospel, to preach unto them who dwell upon earth; to every kindred, tongue, and people." This is preparatory to that preaching which shall be made to all nations, when the kingdom of Antichrist is to be abolished; and it is called the *preaching of the everlasting Gospel*, because it shall last to the end of the world. All nations shall be converted to the gospel and religion of Christ. And to signify, that the kingdom of Antichrist shall fall, through the preaching of this everlasting gospel, another angel cries immediately after, "Babylon is fallen, is fallen, that great city." This proves, that, in the two following visions of the *Harvest* and the *Vintage*, they are two great steps in the fall of this Babylonish empire.

After these two visions, we have (in this chapter) an angel denouncing terrible judgments of God, which are to fall on those *who worship the beast and his image, and receive his mark in their foreheads and their hands*. At the same time, by these words, *here is the patience of the saints*, is signified a fore persecution that shall go before the fall of Antichrist.

In these two visions of the *Harvest* and the *Vintage*, are circumstances and substance. These are the circumstances: the angel's sitting upon a white cloud, and his clothing; the angel who bids him thrust in his sickle; another angel, who hath like-
 wife

wife a sickle; the ripeness of the corn and the grapes; the wine-press of the wrath of God; and the *blood* flowing out, for the space of 1600 furlongs. The substance is the harvest, and the vintage; each of which is reaped and gathered in its different and proper season, by the angels who have received commission thereto. The understanding of the circumstances depends on the understanding of the harvest and the vintage: therefore, these are to be explained before the others.

I do not pretend to say by what spirit it is, but I am strongly persuaded, that the harvest and vintage are reformations in the Church; namely, that which has already happened [it was set on foot in England by Wickliffe in the year 1370, and completed by Elizabeth, whose accession was in 1588], and another that is to come. The *harvest*, therefore, is past.. This word, in the style of scripture, has both a *good* and a bad signification. Jeremiah saith (li. 33), "the daughter of Babylon is like a threshing floor; it is time to thresh her; yet a little while, and the time of her *barvest* shall come." And the prophet Isaiah, speaking of the desolation that should befall the ten tribes by the Assyrians, saith (xvii. 5), "it shall be as when the harvest-man gathers the corn, and reaps the ears with his arm." The prophet Joel likewise (iii. 13) represents the day of Divine vengeance in these words: "Put in the sickle, for the *harvest* is ripe; come, get you down,

“ down, for the press is full, the fats overflow ;
 “ for their wickedness is great.” In these places,
 the word signifies ruin or destruction.. In other
 passages, *harvest* signifies something good. “ The
 “ *harvest* is great,” said our Saviour, “ but the
 “ labourers are few,” speaking concerning the
 conversion of the Gentiles. Again, “ Lift up
 “ your eyes, and look on the fields, they are white
 “ already to harvest. I sent you to reap *that*
 “ whereon you bestowed no labour..” And lastly,
harvest sometimes signifies both *good* and *bad*, as
 in the parable of the Tares of the field (Mat.
 xiii. 30), “ Let both grow together till the har-
 “ vest,” when “ I shall say to the reapers, Gather
 “ first the tares, and bind them in bundles to burn
 “ them: but gather the wheat into my barn.”
 This parable our Saviour himself explains
 (36—43). *Harvest* therefore may signify some-
 thing *good*: but we cannot find, that any where
 the term vintage is taken in a good sense ; and the
 juice coming out of the grape, has the colour of
 blood, which comes from the veins of those who
 are massacred. For this reason, vintage always
 signifieth anger, wrath, destruction, shedding of
 blood. So in Isaiah (lxiii. 2—4, 6,) the pro-
 phet is made to ask our Saviour, “ Wherefore art
 “ thou red in thine apparel, and thy garments
 “ like him who treads in the wine-fat ? He an-
 swers, “ I have trodden the wine-press alone ; I
 “ will tread the people in mine anger, and trample
 “ them in my fury ; and their blood shall be
 sprinkled

“ sprinkled on my garments, and I will stain all
 “ my raiment : for the day of vengeance is in my
 “ heart, and the year of my redeemed is come ;
 “ and I will tread down the people in mine anger,
 “ and make them drunk in my fury, and I will
 “ bring down their strength to the earth.” And
 in Rev. xix. 15, it is said of him who sits on the
 white horse, that he “ treads the wine-press of the
 “ fierceness and wrath of God Almighty.” The
 word *vintage* therefore, which is never taken in a
 mild sense, determines the other word (*harvest*),
 in this place, to signify, in part at least, a time or
 season of destruction ; and both the words mean,
 as I take it, the two parts (or the two more parti-
 cular times) of the *fall* and *ruin* of the Antichris-
 tian empire. Already, at the forementioned re-
 formation, which has been carried on through
 great parts of Europe, almost one half of its sub-
 jects have been separated and parted from Mo-
 ther-Church : the next, that is the Vintage or final
 destruction, is to come.

THE FRENCH REVOLUTION,

BUT observe. It seems to me, that God has
 set the distance between these *two parts*, the *fall*
 and *ruin* of the Papal empire, in proportion to
 that between the harvest and the vintage. In our
 climate, harvest generally begins at the end
 of July, and vintage about the middle of Septem-
 ber. The same proportion every where is found :

I

where

where harvest begins sooner, vintage is likewise sooner; and so, on the other hand, *vice versa*: they are, less or more (varying according to the season), about fifty days distant; and these are, again, about the seventh part of a year, which is the period or annual duration of (1) sowing, (2) budding, (3) springing, (4) growth, (5, 6) ripeness of grains and fruits; and the remainder or the intermediate part of the year, you may call the seventh part. Now divide 1260 years, which is the duration of Antichrist's reign; of his birth, budding, progress, consummation, with the two more particular events of his *declining* and *destruction*; (divide these) into seven parts, and each of them make 180 years. If you add 180 to the year 1517 (when Luther began to preach against the Pope), it brings you to the year 1697: or, if you add the same 180 to 1520, the date of the Bull for indulgencies by Leo X, it will bring us to 1700. About this time, as I judge, will be the beginning of the vintage: after which, France will break off from the Pope; and afterwards, the Antichristian empire shall be every where abolished. Thus, according to my calculation, we cannot be far from the end of the dominion or empire of Popery.

[Leo X. was elected Pope in the 36th year of his age, in 1513, and died in 1521. He was better calculated for a temporal prince, than for being a Pope; being ambitious, politic, luxurious, a connoisseur in the fine arts, and an accomplished gentleman:

gentleman: thus qualified, it is no wonder that so young a pontiff should avail himself of the folly of religious dupes, and publicly sell indulgences to support his prodigality; especially as he was thought to disbelieve Christianity itself, which he called "a very profitable fable for him and his predecessors." In 1517, he published general indulgences throughout Europe, in favour of those who would contribute any sum towards the completing of St. Peter's at Rome. This was the basis of the reformation.. Luther was born in Saxony in 1483, and died in 1546. He studied at Erford, being designed for a civilian: but an awful catastrophe made such an impression upon his mind, that he resolved to retire from the world; as he was walking in the fields with a fellow-student, they were struck with lightning, Luther to the ground, and his companion dead by his side. He entered the order of Augustine hermits at Erford; whence he removed to Wirtemberg, being appointed (by the Elector of Saxony) professor of theology and philosophy in that University, just founded by that Prince. In 1512, he was sent to Rome, to plead the cause of some convents of his order, who had quarrelled with their vicar-general. This gave him an opportunity of observing the corruption at the pontifical Court of Rome, and the debauched lives of the dignitaries in that Church; and probably gave him the first disgust to that ecclesiastical government, especially

as he engaged in the monastic life from motives of genuine piety. On his return to Wirtemberg, it was remarked, that he grew unusually pensive, and more austere in his life and conversation. He also read and expounded the sacred writings in lectures and sermons, and threw new lights on obscure passages. The minds of his auditors thus prepared, an occasion soon offered for carrying his plan of reformation into execution. In 1517, Pope Leo X. published his indulgences. Albert, Archbishop of Mentz and Madgeburgh, was commissioner for Germany, and was to have half the sum raised in that country. Iccelsius, a dominican friar, was deputed to collect, with others of his order, for Saxony; and he carried his zeal so far, as to declare his commission to be so extensive, that no crime could be committed too great to be pardoned: by purchasing indulgences, not only past sins, but those intended, were to be forgiven. Against these vile practices Luther openly preached, with wonderful success; and thus began the reformation in Germany.. And is it not most surprising, when we consider that Jurieu should foretel the Revolution in France, at the very time when Louis XIV, the most absolute and despotic monarch of France, was at the height of his authority and power; when no man, in all human probability, could think of such a wonderful event? and yet, we plainly see, it is come to pass. Jurieu has not missed a hundred years; and making proper allowances, perhaps, the events might almost

almost certainly be made to tally; I mean, to answer almost literally the words of the prophecy: and some allowances are to be made with respect to the date; 1517 was only the year of issuing Leo's bull; and time must be granted not only for carrying on the reformation, but also for finishing or completing of it. We know that these allowances are to be made, in prophecies, which are no other than foretelling future events, which are dark or enigmatical till those events come to pass, and shew the prophecy like the face shews its image in the glass. We now return to Jurieu.]

It is also to be observed that *harvest* and *vintage* are not gathered in a day; some time must be spent, in reaping and gathering in the corn, as also the grapes. In the *fall* of the Antichristian empire, we may say Germany began in 1520, Denmark and Sweden followed in 1525, and England drove out the Pope in 1534, and France embraced the reformation under the reign of Henry II. In the same manner, without doubt [these are Jurieu's own words, according to the translation], will the reformation, that we expect, be carried on. All those countries, which remain under the Papal empire, will not fall off all at the same time: this is to be done in the space of several years; Spain, in all appearance, will be the last: and it is probable, that the Popes, being driven out of the rest of Europe, will shelter themselves among the Spaniards; from whose hearts it will be a hard matter to pull Popery away.

[A lively emblem, in *harvest* and *vintage*, of what has happened, and shall happen, to the ruination of Popery.]

Lastly, it must be observed, that though the *harvest* spoils the earth of a part of her fruits, it still retains to be a fair and pleasant season; and the *autumn*, which follows, hath its beauties, profits, and advantages: but the *vintage* makes all waste; spoiling the earth of the very remainder of its fruits and beauty; for then approaches *winter*, that throws over the earth the complexion of death and destruction. Here is an emblem of what fell out in the fall, and of what shall fall out in the total destruction. The *Reformation* cut off several fair countries from the Papacy: but still, many remained, and were left to it; and these kings or dominions, that still continued to be its vassals, doubled their endeavours for the preservation of its modes, of its worship, and its doctrines. Moreover, it has gained new ground in the east, by its missionaries, in China and the Indies; and in the West, in South America, by the conquests of the Spaniards and Portuguese.

Thus it has regained in a manner, on the one part, as much as it hath lost in the other; and has made its worship and idolatry reign as much as ever. For, since the Council of Trent held in 1549, to condemn the doctrines of the reformers, Luther, Zwinglius, and Calvin, the popes have domineered

domineered and acted as sovereigns over kings, and as superiors over councils : they have deposed kings of England and of France ; laid an interdict on the commonwealth of Venice, and on the kingdom of Portugal. In short, Popery has had great prosperities, that have comforted it under its disgraces. But as for the stroke or blow, which God is about to give it hereafter, it will be a dispatching blow ; it will be the vintage that is to spoil it of its fruits, emoluments, and benefices, and to strip it naked, and bereave it of its pride and pretended beauties : the winter of its age shall then come upon it, and its final ruin or desolation will be irrecoverable.. This is the general substance of the visions in this chapter. Let us, next, view or consider the circumstances.

“ And I looked, and behold a white cloud :
 “ and on the cloud, sat one like the Son of Man ;
 “ having on His head a golden crown, and in
 “ His hand a sharp sickle.” This personage is (most probably) the Son of God, who has been *found in fashion as or like a man*, on account of His incarnation ; and the *golden crown* upon His head proves it to be *He* : for though he generally executeth his judgments by His angels ; yet, notwithstanding, he often, *Himself*, appears, on the scene of this world, in this book of the Revelation, as hath already been made evident or demonstrated. He always sits on something that is *white*, which is the colour and symbol of innocence

and mercy; thus, a *white cloud* is a throne of mercy, to his elect or redeemed: while a *red cloud* is that of justice. But observe, it is always some grand work, when Jesus Christ Himself makes an appearance; He is never brought upon the stage, for any mean or small matters. Now since the time of the apostles, and the promulgation of the Gospel, no work has been so great, with respect to the advancing good or improvement of the Church, as that of the reformation from Popery.. *He had a sharp sickle in His hand.* He comes on a *white cloud*, intending *favour* to his children; but with a *sickle* for his enemies. It was a great mercy to His own, when He took them out of the spiritual Babylon: but it was a terrible stroke, the mowing cut of a scythe or a sickle, to Antichrist.

“ Another angel came out of heaven, he also having a sharp sickle.” This is the *destroying angel*, the final executioner of the Divine wrath and judgments. The *angel on the white cloud* is the master, and disappears not: this second angel, with a sickle, under the direction of the first, shall give the last and exterminating blow to Popery. Jesus Christ, who sits on the cloud, orders the other angels: but He Himself receives orders from His Father, which are conducted to the Son by the ministry of angels; and He commissioneth those high and supreme behests to be executed by the ministry of other angels.. “ And another
angel,

“ angel came out of the altar, who had power
 “ over *fire*; and cried with a loud voice to him who
 “ had the sharp sickle, saying, Thrust in thy
 “ sickle, and gather the clusters of the vine of the
 “ earth, for her grapes are fully ripe.” Shall
 we conclude from this *angel over the fire*, and from
 the *angel of the waters* (ch. xvi), that every ele-
 ment hath its angel, who presides over *it*, and
 the events that happen by its means; so that one
 angel presides over the sea, and all its appendages
 of waters, with drowning, shipwrecks, &c.; an-
 other over the fire, and all its conflagrations!
 This may seem probable to those who consider
 these scripture expressions, namely, that God *maketh*
the winds His angels, and a flame of fire His mi-
nisters! This angel of the fire comes out of the
 altar, which Popery had profaned with its pre-
 suming oblations and incenses, and with false
 methods or mediums of worship. And the angel
 of fire is here employed, to signify, that when this
 final fire and catastrophe of destruction shall once
 begin to consume the Antichristian dominion, it
 will be without any hopes of being extinguished,
 till the whole of it be annihilated.

“ The wine-press was trodden down without
 “ the city; and blood came out of the wine-press,
 “ even to the horses bridles, by the space of 1600
 “ furlongs.” Though, in this and several other
 passages, the ruin of Popery is pointed out in
 words borrowed from war, slaughter, and blood-
 shed;

shed; yea, in the most terrible and highest expressions: nevertheless, all this may be understood figuratively. As the *kingdom of the beast* was formed without war, by the foolish *complaisance of the kings of the earth*, who suffered their power to be snatched away from them, or rather, who, being deluded, voluntarily surrendered it: so this kingdom of Antichrist may perish without weapon, by the expressing of a word of only two letters; the princes of the earth need only say NO, and his tyranny falls to the ground. And as for idolatry, the other part of Antichristianism, the Word of God, which is sharper than any two-edged sword, and divideth asunder between the thoughts of man's heart, must and will (in a proper time) destroy it.. However, I am willing to submit to the general consent of interpreters, in both communions, who unanimously hold, that, in the ruin of the Antichristian empire, there will be great effusion of blood; and that Babylon, the capital city of that empire, shall be laid in ashes, or entirely destroyed: I am willing therefore to believe, that there may be slaughter, carnage, and bloodshed, as well as desolations by fire. For it seems consonant to the Divine Justice, that the city of Rome, which for upwards of 2000 years hath been the mistress of the world, the tyrant over her vassals and her subjects; that has shed so much blood, and burnt up or overflowed with so many gross impurities; should in a similar manner be destroyed,

destroyed, and the world of her dominions be in a manner avenged. Jerusalem, that has not been guilty of so many excesses, though it must be acknowledged that Rome under Paganism sinned under less light, is ruined (as well as her inhabitants) with a dreadful destruction; nor is it probable, that God makes ready a less for the chief city of Antichrist.

If things shall be so, this passage (without doubt) is one of those which foretell this bloody tragedy. The words, the *wine-press without the city*, are to be taken for Rome in conjunction with her empire: for when the mother and capital city shall be laid waste, in the manner that is foretold or prefigured here, she will have no more dominion or empire, as all her provinces and subject-kings shall revolt from her, and throw away her yoke of iron-oppression; except the patrimony of St. Peter, which Joseph Mede believes is meant by the 1600 furlongs. He saith, that the country, reaching from the walls of Rome to the river Po, contains 200 Italian miles, which is exactly 1600 furlongs: if this conjecture shall prove true, as probably it may, it signifies, that all the forces which the Pope shall be able to collect, shall be wholly discomfited, without the city of Rome, in that part of Italy lying between that city and the river Po.

REV. XI. RESUMED.

I DO firmly believe, that the two witnesses (herein mentioned, who were to prophesy 1260 days, clothed in sackcloth) are the comparatively small number of the faithful; who, during the reign of Antichrist, would keep themselves from his corruption, and condemn his idolatries and tyranny. They are called *witnesses*, because they persevered in bearing *witness* to the truth of the Gospel, and to the Religion of Jesus in its inward and genuine piety; which truth, had it not been for them, as means to persevere it in the hands of God, would have been sunk into perfect oblivion. They are only *two* in number, to signify, that those faithful who should preserve themselves uncontaminated from the pollutions of Popish idolatry, should be (as already observed) but a *very small number*, in comparison of the rest of the Christian world, so called, that should be overwhelmed with ignorance, bigotry, and errors; indeed, experience hath too much confirmed the truth of this: nevertheless, still they are *two*, to express, that, however small the number of true Christians might be in Christendom, it has and is, notwithstanding, great enough to support the truth, so that the gates of hell shall never be able thoroughly to prevail against the Church of Christ; for, *in the mouth of TWO or three WITNESSES, every word shall be established.*

God

God ascribes to these *witnesses* "power to shut heaven, that it rain not in the days of their prophecy; and over waters, to turn them into blood; and to smite the earth with plagues, as often as they will." Joseph Mede gives a very ingenious solution of this passage, which I believe is very solid, namely, that the Holy Spirit borroweth His emblems from the Old Testament; and alludes to several pairs of eminent witnesses, which God had raised up at several times: for instance, Moses and Aaron, at the coming out of Egypt; Joshua and Caleb, at the conquering of the Promised Land; Elijah and Elisha, at the grand schism of the Ten Tribes, or their breaking off and revolting from the Tribes of Judah; Zerubabel and Joshua, at the return from the captivity. Among these witnesses, Elijah and Elisha had power to shut the heavens from raining for three years, and to command fire to come down from heaven; Moses and Aaron turned the waters of Egypt into blood; Joshua and Caleb brought the Israelites into the land of Canaan, and smote the ancient inhabitants with a sore plague.

We may further add, that God ascribes to these witnesses, 1, the *shutting of heaven from rain during their prophecy*, to signify, that, during the 1260 years of the reign of Antichrist, there should be a great drought of grace, and a barrenness of virtues and truly spiritual gifts in the Church: 2, The *smiting of the earth with plagues*, because
that

that all the heavy judgments of God, which, during the course of these 1260 years, should come on the Antichristian Church, would be sent on account of the two witnesses; and to avenge or punish the oppressions under which it held the truth, and those who were willing to profess it.

These seven verses (7—13) of this chapter relate to some most remarkable persecutions which these witnesses must suffer, and its consequences. It is to come to pass before the second fall or final destruction of Antichrist and his kingdom, and will be some very grand and most remarkable event; and this persecution will be one of the principal circumstances of this destruction. Mark, their testimony is to last 1260 days, exactly of the same duration with the beast, or the reign of Antichrist; therefore, these witnesses are absolutely and most exactly contemporaries: and this is a persecution of Antichrist against the faithful, which must happen before the final end of his reign. Now these words, when they *shall have finished* their testimony, must not be precisely understood, as if the 1260 years were to be quite over first; for then there could be no persecution, as the beast will have entirely lost his power: so that this persecution must begin and end within the compass of those years; for it is the general custom, not only of scriptures, but of all men, to say, that something comes to pass when this or that is finished, because it happens when that thing or event

event is finishing, or very near its end.. This last persecution of Antichrist, against the Church, hath these characters: 1, It must continue a long time, for it is compared to a *war, made by the beast that comes out of the bottomless pit.* 2, It must *overcome the witnesses, and kill them:* mark, God reckons not the death or martyrdom which the faithful suffer for the truth, as a victory gained by the devil over them, (on the contrary, He makes these victories, which they gain over the world, the flesh, and the devil). He speaks of martyrs, most probably (in one sense at least), when He saith, "He that overcometh, I will make him sit down on My Throne." So that, when it is here said, that the *beast shall overcome the witnesses,* it means, that he makes them *faint* under their trials and afflictions. This ought to be well observed, that we may discern the singular character of the persecution foretold against the witnesses.. 3, This last victory of the beast, over them, seems likely so far to prevail, as to cause, in all appearance, a total extinction: no more signs of outward life shall remain in the *faithful*, who had been *so* hitherto, constantly and visibly, for the truth; *they shall lie on the ground as dead bodies.* 4, This murderous persecution shall be "in the great city, spiritually called Sodom and Egypt." 5, Their death, whatever that means, shall last three days and a half. During which time, 6, the truth shall remain as it were dead, but, notwithstanding, not buried:

buried : men dare not make an open profession of it. 7, At the end of these *three* prophetic days *and a half*, the oppressed faithful, whose outward profession of the faith shall have been violently suppressed, shall arise again, and ascend into heaven, that is (in the sense of most interpreters), they shall, from their depressed state, be exalted in this world. 8, *And the same hour*, immediately after the exaltation of the faithful, a *great earthquake* happens, that is, a great commotion of troubles fall out in the world, disturbing more especially the Antichristian tyranny and dominion. 9, In this commotion, a *tenth part of the city*, of the Antichristian empire, *falls*, revolts, or is taken away from it. 10, Seven thousand *men are slain*, that is, shall perish, *in this earthquake*. The meaning (as I take it) is, that this change or revolution shall be brought about with some bloodshed, though not considerable (taking matters altogether), in that tenth part of the city or Antichristian empire, that shall be taken away from the Pope and the Papacy. 11, and lastly, Within a little while after, this tenth part, taken from the Papacy, shall be *affrighted*, and deeply consider these marvellous works; shall give glory to God, and be converted, or purged from her idolatries [and also her infidelity], and thereby become reformed in church and state.

Behold the characters of the last Antichristian persecution! Now when I search after the time in
which

which it must happen, I cannot doubt but it is that in which we *now* are [namely, that persecution, of which a sketch has been given by the editor, at the beginning of this work]. And after this persecution shall be quite over, God will begin to strike these sore and severe blows, by which (in the end) the Antichristian empire will be utterly destroyed.

[Jurieu has said in this place, p. 243 of the second part, in the English edition, that he was *positive*, that, as the Antichristian kingdom, or the 1260 years, began about the year of Christ 450 or 455, it should consequently end or be *finished* about 1710 or 1715: but, as we (who live at this day, 30th of January, 1793) know to the contrary, it is the firm opinion of the writer of these lines, that the *mystery of iniquity* shall *not* be quite finished till the year 2060. If he be asked the reason for his opinion, he can for his reply only say, that a sudden impulse struck his mind on reading the following in the *Student's Pocket Dictionary*, at the article ROME, Part I. "In 726, Rome revolted
 " from the Greek emperors, became a free state,
 " and was governed by a senate. *Finally*, the
 " senate and people acknowledged Charlemagne,
 " king of France, as emperor of the West, who
 " surrendered the city and duchy to the Pope,
 " reserving the sovereignty, A. D. 800. *The Popes*
 " afterwards made themselves independent; and
 " [still] continue in possession of this renowned
 " city and its territories, now called the Eccle-
 K " siastical

“fiastical States.” Now 1260, added to 800, makes 2060.. And it is also well known, that a tradition has long obtained, both among Jews and Christians, that the duration of the world was to be 6000 years; two thousand without the Law, two under the Law, and two more under the Gospel; while the seventh thousand, borrowing an allegory from the days of the creation, should be a glorious rest for the people and children of God, or the last and sabbatical thousand years, commonly called the MILLENIUM.. [As I, the editor of the present Abridgment of Jurieu, would very willingly, as before observed, begin the 1260 years from the year 800; I would say, that I might not stumble on a rock which evidently is an obstacle in my way, and against my favourite idea, I mean a passage on the xith of Dr. Bagot’s *Discourses on the Prophecies*, towards the end of it, wherein he says, the “rise of the Beast is between “the deposing of Augustulus” in 476, “and the “preaching of Mahomet” in 622. (I would therefore say), that the times, from Augustulus and Mahomet, to the year 800, were only preparatory towards the establishment of the reign of the Beast; hence I make him begin the year 1260, at the time he received secular power into his hands, or when he became a temporal prince as well as an ecclesiastical one].

I have already shown, that the fall and destruction of the Popish dominion is divided under two emblems, the *harvest* in the last reformation, and

the *vintage* in another reformation that is to come. I have also observed, that—as the harvest and the vintage are not reaped and gathered in a moment, or in such a precise or particular number of weeks and days, so—the two overturnings of the spiritual Babylon must not be in the twinkling of an eye, but in several years, perhaps ages. This hath been already verified in the harvest at the reformation, which was so far from being completed at once, that it was carried on gradually and for a long time.. Let us now see, whether the characters of the persecution which the Church suffers at present agree with the *last* persecution, which (as prophesied) she was to suffer from the beast, according to the text of the chapter which we have here resumed, in the Revelation; and, according to my apprehension, we shall find these parallel characters so agreeing and like, that what at first seemed only a conjecture, will become a kind of certainty. Now the last Antichristian persecution (of which this chapter notifies) was to happen when the witnesses should be towards the end of their testimony, and Antichrist verging towards the end of his reign. We have already seen at large, by the types and predictions in the foregoing chapters, that Antichrist is tending towards the finishing of his career. And this persecution hath already lasted 30 years; for it began in 1635, when the Duke of Savoy undertook to destroy the faithful in the valleys of Piedmont; for which purpose, he sent thither soldiers, who

made a great havock and massacre : but, because the time of slaying the witnesses was not yet come, God raised deliverance for them ; they defended themselves with success ; and the Protestant States of Europe concerned themselves to obtain from the Duke a peace for those poor people. A persecution began in Poland some time after ; and the *Reformed* were involved in the same ruin with Heretics, Socinians, and Antitrinitarians : they were all driven out of that kingdom, and scattered in Transylvania, Hungary, and Germany. At the same time a persecution began in France ; immediately after the Pyrenæan peace, the project for ruining the Protestants ; and has been persevered in, till it has been executed, as we see at this day [this was Jurieu's own day]. In 1671, the churches of Silesia, Moravia, and Hungary, began to be persecuted ; the consequences of which are, almost the utter extinction of the true or reformed religion in the territories of the Emperor. Whether the two *witnesses* shall in a little time be *dead*, by the profession of the reformed religion being extinguished, time must shew.

“ The beast that ascends out of the bottomless pit, shall make war against them,” the witnesses. This beast is the Papacy, wherever it is ; and that is in the whole extent of the jurisdiction of the ten kings, or kingdoms into which the Roman empire had been partitioned or divided : it is not therefore necessary, that a persecution should be exactly raised by the Bishop of Rome, that
that

that so it might be ascribed to the beast ; it is sufficient, if it be raised within the extent of the prophetic Popish kingdom.

“ And their bodies shall lie in the streets of the “ Great City.” It is evident from these words, that the last persecution must be raised within the circumference of the Great City or the Popish kingdom, that is, in the countries where Popery reigns ; on which account, most probably, those kingdoms, countries, and states, which are without the jurisdiction of the Papacy, and whose sovereigns are Protestants, will have no share in this last persecution : and we have ground to hope, that the torch of the reformation, which has been so successfully lighted, shall not be thoroughly put out or extinguished. And though, at present, the King of England (James II.) is of the Romish religion, I dare notwithstanding persuade myself, that his kingdom cannot be reckoned as *one of the streets of the Great City*, as Popery is not the ruling religion there, though it be the religion of him who rules.. I cannot hinder myself from believing, that this text or passage hath a particular regard to France, which at this day is certainly the most eminent country that belongs to the Popish jurisdiction. Her king is called the eldest son of the Church, the *Most Christian King*, that is, the most Popish, according to the dialect of Rome. The kings of France, which is the most flourishing state of Europe, have by their liberalities made the Popes great to this day. France is in the

middle of the Popish empire, betwixt Italy, Spain, and Germany, as a street or a place of concourse in the middle of a city; it is also almost as long as broad, like such a place; in a word, it is the square, place, or *street of the great city* of Babylon. And I believe, that it is particularly in France that the *witneses* are to *remain dead*, that is, where the profession of the true religion shall be entirely abolished. This is partly done already, by the revocation of the Edict of Nantes; and by the enormous cruelties of the soldiers, who have been set loose upon the Protestants, of whatever sex, quality, or condition. If any stand firm, and stedfast to their faith or profession, they must either leave the kingdom, or be destroyed. Thus, in a little time, if things go on as they do now, the external profession of the reformed religion will be wholly abolished there.

[And this, I believe, came accordingly to pass, at least in a great measure. But what would Jurieu say now of France, were he now alive: where they have been, even their clergy, for a long time, Deists; where, since their liberty and equality (as they call their anarchy and total want and defiance of subordination), the members of the National Convention glory in their impieties, profaneness, atheism, and total exemption from the trammels or restrictions of all religion whatsoever; and where they have spoiled the richest places of worship, for the sake of plundering them of their vast, almost immense treasures and riches?]

“ They

“ They shall not suffer their dead bodies,” those of the witnesses, “ to be put into graves.” That is, the open profession of the truth shall be *slain*, but not *buried*; burial being a degree of mortality beyond actual death, tending always to corruption, and to a destruction of the component parts of the body; and so, it is not an office of charity that is denied these witnesses; but they are exempt from a degree of ruin. And observe who they are that hinder the burial of the witnesses: not those who killed them, for these are the inhabitants of a *street of the Great City*, that is (as already noticed), the dwellers in the most eminent part of the Popish kingdom, which at this day is France. But those who hinder their burial, are *kindreds, tongues, and nations of the people*, that is, several neighbouring nations: and the prophecy saith not simply, *kindred, tongues, and nations*; but they of the languages, tribes, and people, that is, some chosen and elect ones out of the nations: the *faithful*, scattered in all the nations of Europe, should hinder the burial or total destruction of the reformation in France [by receiving them as refugees into their bosom; affording them an asylum and protection; allowing them friendly and hospitable reception, within their respective territories; when they fled, for conscience sake, from the raging persecution in their own or native country.]

Nevertheless, this doth not wholly exclude those among the *kindred, tongues, and nations*, who

are not the elect or faithful ; for it is probable, that most (if not all) of the other nations or states of Europe shall contribute to hinder France from executing the design of extirpating the truth, [religion, and all government, from the earth, under the mask of pretence or liberty, and the name of equality, a thing (if the word *equality* means any thing precisely or distinct) which it is impossible to exist, consistent with any degree of real happiness to mankind, considered either as bodies politic, social, moral, or Christian. Away then with, I do not say *true liberty*, but *such licentiousness, anarchy, and confusion the worst of all confounded, from off the face of the earth !*].

May therefore the reformed and true Christians, [may all those who have any sense of due subordination (without which there can be no government) and of true policy], awaken Europe, as well that part which is Roman Catholic as what is Protestant, to oblige France to look to itself and its own safety ; [instead of disseminating (by every means in her power, right or wrong, by sea and land, in all countries where she can have any access to) her marauding, levelling, seditious principles, to the annoyance of all commercial and friendly intercourse between the nations or inhabitants of the world]. It is evident by this prophecy, now under consideration, that the people or states who are neighbours to France, nay those who are distant from her, shall *stop her in her FURIOUS DESIGN* : but after what manner they shall hinder

hinder her, this prophecy saith not; perhaps it shall be, by causing some trouble to France, during which the persecuted *faithful* [and I may add, *loyal*] ones shall have an opportunity of breathing, and of giving as it were a new birth to the truth and reality of things. We shall quickly know, whether God is preparing this already: all the Protestant [and European States] every where united their interests; and it cannot be doubted, but this good understanding, which appears between them, is owing to the persecution in France. And it is to be hoped, that they will be not calm enough to give the persecutors leisure wholly to extinguish the truth. Perhaps, it shall be by another method that the several nations shall hinder the ruin [or destruction meditated by France to the kings and kingdoms of the world.] Without doubt, they do something towards it, by the shelter and succour which they afford to the fugitives.

Yea, in France itself, which we take to be the *street of the Great City*, God will preserve a number of the faithful, who shall hinder the burial of the witnesses, and the utter perishing of the truth. There have been persecutions, wherein the truth has been as it were quite sunk to the bottom, or totally buried, in certain places. This will not happen in the last persecution: the truth will be oppressed, yea suppressed, but it shall still be *discerned*; and those who hold it in their hearts, shall be seen and known; as in dead bodies unburied,

buried, though they are dead, yet they may be seen as clearly as if they had been alive. This persecution shall not proceed as far as a final suppression of the truth, as happened in the time of the Albigenes, when not only the witnesses were *killed*, but they were also *buried*, and disappeared for several ages; for though some of them, being dispersed, did preserve and carry the truth into several desert places; nevertheless, the body of them was buried, and disappeared in the streets of the Great City, or of the Popish kingdom; but this shall not happen in the last persecution.

“ And they who dwell upon the earth, shall rejoice over them” (the witnesses), “ and shall send gifts one to another, because these two prophets tormented them who dwell upon the earth.” Observe it well: these are not the same with those who hindered the dead bodies of the witnesses from being buried; those are called “ they of the people, kindred, and tongues;” but these, “ they who dwell upon the earth.” The former hindered the burial, out of piety: these *rejoice over their death*, out of impiety. In the whole of the Revelation of St. John, the *earth* signifies the extent of the Papacy or the Antichristian kingdom; and they are the inhabitants of its territories who rejoice. But their joy shall be turned into mourning or lamentation; we shall see, anon, their pride reduced very low,

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The resurrection of the two witnesses: the Reformation shall arise again in France; after which, it shall be established by royal authority: France shall renounce Popery; and that kingdom shall be converted.

THE bodies of the witnesses were, according to the prophecy, to remain *dead three days and a half*; and after these three days and a half, *the spirit of life from God was to enter into them, when they should stand on their feet*. Dr. More, who has lately written upon the Revelation, will have the three days and a half to signify the same thing with the three years and a half, viz. 1260, of the reign of Antichrist: but truly, he did not well consider this point, when he wrote this; as, first of all, this would be an affected and a very profound obscurity, namely, after he had reduced the 1260 years to so many days, which make three years and a half, then to reduce the same 1260 years into three days and a half. We cannot find an example, where the Holy Spirit sets forth the same space of time, and in the same place, after so different a manner. But above all we may notice, that these four things are distinguished here in a most exact manner: 1, the preaching of the witnesses, they shall *prophecy clothed in sackcloth*; 2, the death of them, *their bodies lie dead in the street of the Great City*; 3, the duration of their preaching, prophecy, or testimony, which is 1260 days; and 4, the duration
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of their death, *three days and a half*. He that will confound the two last of these, viz. the 1260 years and the three days and a half, must also confound the two first, viz. the *prophefying clothed in sackcloth*, and the *lying dead in the street of the city*: but certainly, nothing can be more different, than to prophesy and to lie dead; at least, we can hardly suppose, that the two witnesses prophesy while they are dead. For their prophesying and their death being exactly fixed to the same period, denoted by 1260 days and by three days and a half, they must both happen at the same time. But how can it enter into any man's head, that dead men can prophesy? And who sees not, that the death of the witnesses must imply a cessation or interruption of their testimony? But what need is there to reason, thus, about this matter, when the text saith in exprefs words, that the death of the witnesses will not happen till after they shall have prophesied and borne their testimony for 1260 days? "I will give power to My witnesses; and, when they shall have *finished their testimony*, the beast shall slay them, and their dead bodies shall lie three days and a half." There needs no comment to let us see, that here it is foretold; that a persecution of the witnesses must happen at the end of the 1260 years; in which persecution, the faithful, who then dwelt within the bounds of the modern Babylonian empire, shall be brought to such an extremity as may be called death.

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What I am persuaded of, and believe that others may be persuaded of the same without rashness, is, that *we are now in the last persecution*; that it is the most terrible ever seen; that the witnesses of the truth, that is, all preaching of the Gospel in its purity, will be suppressed; and that from thence the three years and a half are to be reckoned, at the end of which most wonderful events shall be observed coming to pass. Among the considerations laid down in the preface, that induce me to believe that this persecution is the last, I mentioned the *singularities* of it. There is indeed something in it not to be understood or comprehended by man, that so wise and polite a court should violate all the rules of good policy, which is the soul of states, and the spring of all their motions.. And if we look on the clergy, who seem to have been the solicitors of this persecution, this conduct of theirs appears no less *singular*. They are not ignorant and superstitious clergy, as those clergy were of the last century. But these are intelligent persons, men of abilities, learning and prudence, freed from the ridiculous affectation and prejudices of the monastic spirit; who have little zeal for the Romish ceremonies; who slight their worship, at least the most part of it; who have much *knowledge* of the truth, and at the bottom but very little of the true religion of the heart; in short, who know very well that we are not the wrong, or at least, that altogether and in every thing we are not: nevertheless, they persecute us more cruelly, than the most furious monks,

monks or the enraged inquisitors ever did. They act therefore in defiance of their own light, which is so far strange, surprising, and most *singular*. But, what is still more astonishing and singular, they act against the most sacred principles of their religion; as nothing among them is more venerable than the sacraments, and nothing esteemed more criminal than to violate them. To administer the sacrament of penance, of absolution, to a sinner, to a heretic, who is not penitent; who declares openly, without hiding or concealing the matter secretly in his heart, that he invariably perseveres in his heresy and his sin, and never renounces it but by constraint and violence; and to give the holy sacrament of the altar to a man who professeth that he believes nothing of it, and acknowledges nothing there but bread; all these particulars, according to the definition of their loosest casuists, are sacrilege and a sacrilegious communion. Should it not therefore affect the hearts, and even the imaginations, of those persecuting bishops and priests, to think of the innumerable sacrileges that are, by these means, every day committed? They absolve a multitude of wretched people, who protest that, by mere force and violence, they were constrained to sign the abjuration of their religion, and to get out of the hands of a thousand executioners, who devoured and destroyed them, and gave them no rest either day or night. The priests and bishops, who absolved them, know well enough, that they are impenitent heretics, persevering

persevering mentally and inviolably in their heresy: nevertheless, they give them absolution. Moreover, they bring them to their altars by main force; they must be confessed; they must desire the sacraments, and they are given to them. Meantime, the Romanists know, that the Protestants detest and abhor from their hearts, as a mere idol, what is given them to eat and to worship as a god. So that all these are sacrilegious communions; in plain terms, the most abominable sacrileges that can be imagined. What conscience, then, can we suppose those men to have, who are guilty of such abominations, so contrary to their own principles?

But by what name shall we call the *oath*, which they compel men to take, and which they have publicly printed; in which the new converts swear by the name of God, and upon the Holy Evangelists, that they have willingly abjured, without constraint or force? And yet the bishops know, and all the world is acquainted with it, that they have been forced to this abjuration, by armies of butchers and executioners, let loose upon them. What principles of morality, even those of the greatest latitude, will permit this? Can there be a more horrible profanation of an oath? Than which nothing is more sacred and venerable.. In what a state then must such men's consciences needs be! who force these men to commit such an execrable perjury; and cause the name of God to
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be used, for assuring the truth of a thing, which is notoriously false? I am thoroughly persuaded, that I shall never be able to comprehend this; and I must say, there is something in it more than human, that men should profess a religion, and at the same time contradict the most inviolable rules of it, openly before all the world!.. But to what a pitch of impudence must they be arrived, who print and publish, that no sort of violence hath been employed, in order to bring about these pretended conversions? All France abounds with strangers, who are witnesses of this: the ministers of the princes of Europe behold it; foreign merchants see and know it; a hundred thousand witnesses, who have themselves escaped out of the hands of these executioners, carry tidings of it to all the ends of the earth: and yet, some have the confidence to deny a matter of fact, that was done in the sight of all Europe! We read the arrests; we see the ordinances of the Intendants; we behold woods cut down, and houses razed, yea twelve or fifteen thousand prisoners in all the prisons of the kingdom: and yet they tell us, there is no such thing as persecution! This is one thing, which is very *singular* in this persecution, and which hath no example. I could not read, without horror and trembling, what *de Bruyes* saith in his last piece; namely, that
“ the success of the methods employed for the
“ conversion of the reformed, makes it evident,
“ that they were altogether disposed to receive
the

“the Catholic faith!” I know not what those dispositions were as to himself: but I question not but, by the same means, to make him turn Turk, and afterwards Heathen, in a very little time.

What judgment can one make of such men? as also of Maimbourg, who, in his Epistle dedicatory to the Life of Gregory; compliments and congratulates the king (Louis XIV.) to this purpose, that *he sees the period of Calvinism, without having made use of any means to bring it about, but those of grace and sweetness, mild and gentle methods!* These are the kind and gracious proceedings that have forced persons of good birth and quality, accustomed to all the best accommodations of life, to leave ten, twenty, thirty, forty thousand livres *per annum*, in order to expose themselves to all sorts of sufferings and disgrace! These sweet and obliging ways have forced women, of every age and quality, to leave their country, and come away from thence, disguised in the dress of peasants; some on foot, some on horseback, some by post; some who were eight or nine months gone with child, in the night: through all the fatigues of the winter.. I say then once more, that I cannot understand, how men that have any honour to lose, or at least who believe that they have, can declare that to be false, which is so evident and notorious, that nothing is more publicly known, or more undeniable. This is a sort of lying, which, in my opinion, is very *singular!* But in the mean while, it is an homage

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paid to truth and justice, it is a confession, that such actions are most black and abominable: because, though they are committed in the face of the sun, they dare not own them before those who were eye-witnesses of them. No man of credit, veracity, or honour, after reading Maimbourg's forementioned epistle, but must judge him to be one of the most base and dishonest writers in the world. It had been more pardonable, had he only (by the bye) dropped such a falsehood, without insisting upon it. But, to write a large epistle dedicatory upon that subject, and to compliment the king for the conversion which he had made, without using any other means than sweetness and condescension, this is to put the most patient readers out of all patience!

If we consider the *manner of this persecution*, it is no less extraordinary and *singular*; being entirely new, and without example. It is no new thing to condemn people to die, to make them offer incense to idols and go to mass, to banish Christians or to massacre them, because they will not join with the religion that is uppermost: but I maintain, never was any thing seen like the persecution which we see raging at present. They tell people, they will not kill them: on the contrary, *we will*, say they, that you live, but you shall to mass, or you shall be tortured; you shall be confined within the kingdom; you shall not be suffered to go away: if you attempt to escape, you shall be sent to the gallies: while you stay, you shall

shall have fifty soldiers, or rather executioners, to maintain; if that number be not sufficient, you shall have an hundred, with express orders, not to let you alone by day or night; to omit no pillage, no blow, no punishments, no torments, till you have renounced your religion. This, I say, is what hath never been seen before.

The success hath made many believe, that this infernal method was the most happy that could be devised by the clergy, in order to promote the design of the converts, and to ruin the reformation: but I am quite of another opinion; and it is one of the most extraordinarg or *singular* things which I find in this persecution, that any persons of good sense should believe this to be a likely method to abolish a religion. The persecution was well enough begun, for the purpose and design of the persecutors; and had they been content, by little and little, to deprive us of our temples, to banish our ministers, to forbid us all assemblies, to leave us in ignorance, and deprive us of all the other advantages which all the other subjects enjoy, the reformed religion would be almost extinguished before ten years were over: but God, who would not that his truth should perish, suffered not things to remain in that posture. It was well known, that human passions are a great help, in many circumstances, to Christian virtues: the fury which these persecuted persons are now in, who feel this violence; the remorse they suffer in their consciences; the rage which they are in, for being forced to do things against their will; all concur

to corroborate the hatred which they had of spiritual idolatry, and their loose inclinations for the truth: so that, by means of these violent passions, the truth makes the more indelible impressions on their minds. He must be very ignorant in the history of the world, and the heart of man, who can think this to be a likely way to extinguish a religion. The means to extirpate heresies, pretended or real, are, to cut off the heads, to stifle the most zealous of them by a massacre, and to shed a great deal of blood; for, if you suffer them to live, and are content to draw from them only a feigned abjuration, thereby you make them irreconcilable heretics. Another very effectual way to extinguish heresy, is, to take from the abettors of it all means of its increase or growth by preaching or instruction: this way they had begun to take in France, for these twenty years last past; and it could not have failed of success, had it been persevered in: but he must be very blind who can believe, that persons, into whose heads and hearts you would force the truth by blows and violence, will not recover themselves again as soon as possible, and by all manner of means in their power. But you will say, other methods are used, which you grant to be effectual; *People are deprived of all the means of instruction, and so in a little time the reformation will die.* This would prove to be the case, were not their consciences under such violence as they are: but this posture and state of things is too unnatural and violent to last long; therefore, in a course of years, you will find that fire, which

which is now shut up (without being extinguished), break out into lights of truth, and flames of boundless charity and beneficence to the world.

There is another thing very extraordinary and *singular* in this persecution, wherein the finger of God manifestly appears, that is, the method which they have used in their dealing with the pastors. These are the men, who must be suppressed, if you would extinguish a religion, because they are capable of rekindling and recovering it: therefore, in all former ages, the severest part of the storm always fell upon them; and even in this age likewise, witness the history of the persecutions in Hungary. But here, it is the quite contrary; the people ruined, and the ministers suffered to be exempt. They must carry nothing away with them; but their souls and consciences are given them for a prey; which favour, so many of the laity would wish, and be glad to obtain. These banished clergy carry an account of the miseries of their respective flocks, into all parts of the world: they are, in all the Protestant Courts of Europe, the irreprovable *witnesses of the persecution*; while their miseries stir up compassion towards the afflicted, and indignation against their persecutors.. And beside this, they are always ready (as it were kept in reserve) to return to France, and to bring back the light of truth again *there*, whenever God shall please to open a door. This speaks plainly, that God preserves them in safety, for the

execution of His great work, and till then. This is not the effect of their persecutors compassion ; for they are destitute of any, and are cruel to the utmost degree in their power. Neither is it a piece of policy ; for that would have made them secure the pastors in such a place or situation, as they should be condemned to eternal silence. It is therefore a secret and Divine Providence, that leads people further than they would, and to do what they would not have otherwise done ; and it is observable that Bishop Usher in his *prophecy* expressly takes notice of this particular, that, “ in “ the last persecution, the pastors shall be spared, “ God reserving them for the great work which He “ has further to do :” this makes me give the more heed to that prophecy.

Lastly, that we may see how extraordinary and *singular* this prosecution is in all its circumstances, let us consider it in its success, and with respect to those on whom it has succeeded ; for I look upon that general desertion, a whole kingdom in a manner changing its religion in four months time, as a thing that cannot be paralleled ! It is time, the Roman empire became Arrian in a very little while, by the persecution of their emperors : but Arrianism was a speculative heresy ; and the Arrians cheated the people by equivocal confessions of faith, which (taken in good sense) might even now be subscribed to. As to other and practical matters, such as their worship, prayers, ceremonies, altars,

altars, bishops, and government, they were all alike; and the transition from the one to the other, was very natural and easy. But *here* is the greatest difference imaginable, in worship, in the objects of adoration, in the manner of it, in ceremonies, government, and discipline. The reformed religion and the Roman differ as day and night; so that there must have been a prodigious current, for the passage from one to another in so little time. It is a frightful thing, to see people make less difficulty to change their God, than good subjects would to change their prince; in case an enemy break into any country, he would not find people so ready to abjure their former oath of fidelity. It is true, this kind of persecution, made use of against the reformed, is the more likely to overcome their constancy, than massacres, fires, wh els, and gibbets. When a man can see the end of his sufferings, though it be death, he may be able to stand his ground: but when he is given over to a hundred executioners, who are commissioned to torment him by turns, without giving any repose, I must confess, that this is the nearest to despair. If they did nothing more than to hinder a man from sleep, that alone (as in the case of Perseus of Macedon) were sufficient to make him distracted, and to make him do whatever they would have him. It is certain then, to my mind, that several of those who have yielded, would more willingly have suffered death

for their religion, and have earnestly and seriously desired it.

These are some of the characters of this persecution, that make me regard it as very *singular* and extraordinary in its kind. Behold one character more, which in my judgment deserves to be added to the rest ! It is the horrible edict which commands, that the new converts, being sick, shall communicate after the Papish way ; it is not conceivable, how a clergy that will be called Christian, can do such horrible actions. This edict ordains, that they who will not communicate, shall be sent to the gallies, if they recover.

“ And the spirit of life from God entered into “ them.” These words teach how the reformation shall be re-established in France. In the prophecies contained in the Revelation, I find *three ways* by which the truth is, either established, or re-established. The first is by *lightnings, thunders, and voices*, which mean to *cry aloud* in preaching, and to *lift up the voice like a trumpet*, in order to *show the people their transgressions* ; that the *wicked* may *forsake his way, and the unrighteous man his thoughts, and return to the Lord*, that He may *abundantly pardon and have mercy upon him* ; and that the Word of God may not return void unto Him, but accomplish His high behests, and the gracious purposes of His will. Thus the reformation was carried on, in a most sensible manner, by the preaching

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ing of Luther and his fellow-reformers. A second way of reforming is that mentioned in the text : a *spirit of life from God enters into* and revives the dead witnesses ; that is, those who are at this day under oppression, shall rise again by a secret operation of grace, by some extraordinary motion or providence, by a heavenly operation, that shall open the eyes of those who are misguided in darkness, and fortify the hearts of those who are fallen through weakness. At that time, in all appearance, the iron yoke of the persecutor shall be broken ; a time of ease, respite, and tranquillity, shall come ; and all those who at this day groan under the captivity of the spiritual Babylon, shall lift up their heads, and improve that opportunity to repair what they are now forced to do by violence. It is a *spirit of life* from God ; not from man, not by the ministry of men : but by some invisible hand, and by means now by us quite unforeseen.. A third way of reformation of abuses in church and state, is by public authority : this is hinted at in the following words, “ they ” (the witnesses) “ heard a great voice from heaven, saying “ unto them, Come up hither ; and they ascended “ to heaven in a cloud, and their enemies beheld “ them.” In the style of the prophets, *heaven*, and *lifted up to heaven*, mean to be exalted to dignity, greatness, or power ; the expressions signify this, even in the language of Heathen prophets ; for Apomafar (in his *Apostelismata insomniorum*) saith, “ If a king dream that he sits on the
“ clouds,

" clouds, and is carried wherever he is pleased,
 " this signifieth that his enemies shall serve him ;
 " but if he fancy, that he is carried up to heaven,
 " where the stars are, this presages that he shall
 " shall be lifted up above all kings." Isaiah
 (xiv. 13) describes the boasting of the king of
 Babylon in these words, " I will ascend to heaven,
 " I will exalt my throne above the stars," meaning,
 that he would be greater than the other kings of the
 earth ; and Christ faith of Capernaum, that *she had*
been lifted up into heaven, but that she should be
brought down even to hell. It is therefore evident,
 respecting this third kind of reformation, that some
 time after the three days and a half of the dead
 witnesses, a fresh (and perhaps, the final) reforma-
 tion shall be raised up, with great glory and
 power, even in that place which is called the
street of the Great City, which we have made to be
 France ; and which is, afterwards, called the *tenth*
part of the City.. But the total destruction of the
 Antichristian empire will not happen yet ; for the
 text says, "*after* three days and a half." The
 word *after* signifies in my idea, that the reforma-
 tion shall again be re-established in France, by some
 means appointed in the Divine mind, will, or
 operation ; by which, the frozen zeal of apostates,
 infidel, and others, who should know the truth,
 but with-hold it in unrighteousness and horrid
 deeds, shall be warmed, and revived : for the heat
 of a fire from heaven shall inspire and melt their
 case-hardened, stubborn hearts. Again, *after*
signifies

signifies an interval of time ; but whether long, or short, is not expressed in the prophecy ; therefore, we must not determine, as we have no grounds or *data* to go by.. *They heard a great voice from heaven.* This last word, here, we have seen, is the throne or the sovereign dignity, both which in a state are the same that heaven is to earth, in light, lustre, good and bad influences, situation, and in elevation. From public (and perhaps a royal) authority *they heard a voice*, they received an order or command ; not a small clandestine voice, but a *great voice*, a solemn edict or decree, perhaps of the same nature with that which Cyrus gave the Jews at the end of their captivity in Babylon ; saying, *Come up hither.* Then truth shall get to the ear of the higher and ruling powers, of what denomination soever they may be : and as God hath, contrary to all probability, given a Popish prince to England, so He may give a Protestant prince to France, in spite of all opposition that may come *from* or be caused *by* Papists.. “ And they ascended up to heaven in a cloud,” that is, their elevation, and that of the reformed religion, shall be made and promoted publicly ; as the ascension of Elijah and of Jesus Christ, who were lifted up, above the clouds, into heaven.. “ And their enemies behold them.” Popery shall not as yet be destroyed in France, when this event shall happen ; the priests, the clergy, and the monks, shall be spectators of this wonderful work : but the end of Popery, in France, shall come
• soon

soon after ; for, in *the same hour*, *there was a great earthquake*, the total destruction of Popery, there, shall immediately happen. This earthquake signifieth, as usual in the prophetic style, a great commotion or revolution of nations, that is to change the face of that part where it shall happen : thus earthquakes overturn cities and mountains, often wholly changing the face and situation of a country ; making valleys where mountains were before, and hills where there were vallies, and lakes where dry land was before, and deserts of countries that were inhabited. So that, according to our interpretation of this prophecy, in a course of years, the face of the Antichristian empire shall be greatly changed, especially in the tenth part of the city, which shall fall from it by this earthquake.

Now we know, and it is a maxim that ought to be held as true and certain (as one of the keys to the Revelation, as already observed more than once), that the *City*, the *Great City*, signifies, in this Book, Rome in conjunction with her dominion or empire. The prophetic name of this city is Babylon, which means the whole Babylonian kingdom. Thus it is enjoined, "Come out of Babylon, my people:" it is not from the city of Rome, only, that the Holy Ghost inviteth His elect to come out ; but also and chiefly, from the church of Rome, from the modern Babylonian empire. This text alone, together with verse 8 of the chapter which we are now upon ("Their dead bodies shall lie in the street of the Great City,

“City, which spiritually is called Sodom and “Egypt, where also our Lord was crucified”), are enough to prove, that *Babylon is not Rome alone*: our Lord was not really crucified in Rome; and if we take the word here in a figurative sense, for the crucifying of the religion of Jesus Christ, this hath been sacrificed at Rome no more than in other places within the jurisdiction of the Latin or Roman Church.

[Human writings are deemed exact and accurate, when they impart the precise idea of the author. In divine writings this rule is indispensable, that a profusion of the higher figures be not employed on a disproportioned subject, or to impress ideas too vast for the event. The literal and historic sense is indeed the basis of the mystical; and is never to be deserted by a prudent interpreter, even when he extends his views to the remote and mystic meaning; which more completely corresponds with the energy and magnificence of the prophetic style. From a comparison of the historical with the mystic sense, and from a real analogy between the attributes of either subject, results a just allegory: not arbitrary, precarious, or accidental; but in which, the typical import exceeds (in its congruity and resemblance) the history on which it is founded. Thus, in Isaiah’s prophecies (xiii—xxiii), the literal subject is, the fates of ancient cities or kingdoms; Babylon, Egypt, Jerusalem, &c. Here the judicious interpreter will have recourse to the records of history, for the literal im-
plement:

plement: but, when that is unequal to the majesty of the prediction, and does not exhaust its emphasis, the rules of just interpretation will lead him, beyond the letter, to the mystic completion. Thus, when the ancient prophets speak of Babylon, Egypt, and Tyre, the Christian prophecies authorise men to explore, in those tyrannies, a spiritual despotism resembling them. The fiftieth and fifty-first chapters of Jeremiah contain elaborate predictions of the taking of Babylon by Cyrus, as related by Xenophon: but, in that sublime description, the principal images and figures so fitly correspond to another Babylon; an ecclesiastical empire, idolatrous, persecuting, and aspiring to more than human authority; that the intelligent reader has two distinct subjects constantly before him, the one civil, historic, literal, the other ecclesiastical, mystic, spiritual. The prophet's manner of expression, which is exuberant and exaggerated, when applied to the first event, is exact and circumstantial in its application to the second, which alone corresponds to the energy and magnificence of the description; the true import of which is occasionally decided by circumstances not agreeing to the historic subject, the same as often observed in the Book of Psalms. Thus, the literal Babylon was built on a plain, and is now a pool of waters, as Isaiah foretold; but in Jeremiah, the idea presented to us, is

Urbs septem alta jugis, toti quæ presidet orbi :

“ Behold !

“ Behold ! I am against thee, O destroying
 “ MOUNTAIN, saith the Lord, which destroyed all
 “ the earth ; and I will stretch out my hand upon
 “ thee, and roll thee down from the rocks, and
 “ will make thee a BURNT MOUNTAIN..” St.
 John, our unerring guide in these inquiries, hath
 pursued this parallel to its full extent (Rev. xvi.
 xvii, xviii). In the same mystic view, he mentions
 the GREAT CITY, which *spiritually* is called Egypt,
 where was also our *Lord crucified* in the persons of
 all the martyrs within that empire, from the days
 of St. John to ours, and where (in the city of
 Rome itself) Peter was really crucified. Here,
Egypt denotes a *persecuting church* ; whose *idolatries*
 are characterised by *Babylon*, its *pride* by *Assyria*,
 its *sanguinary* genius by *Edom* and *Bozrah*, and
 (that master-piece of Romish policy) its beneficiary
 and *financing* system by the commercial opulence of
 ancient Tyre. Aphorp’s Disc. on Prophecy,
 concerning the double sense and mystic meaning,
 vol. i. p. 86—89. Lond. 1786’.

Accordingly, to come up to Jurieu again, St.
 John (ch. xviii.) makes a long description of the
 desolations of the spiritual or allegorical Babylon,
 under the metaphor of a *city of merchandise* (such
 as Tyre was), which had a great traffic, and was
 filled with pleasures and delightful things. Now
 it is certain, that the shameful *simony*, the wicked
 (profligate and scandalous) *pleasures* of the Papacy,
 have not reigned less in the provinces of the
 Babylonian kingdom, and in the ancient Tyre,
 than

than they have at modern Rome ; whence we make it evident, that *this capital city signifies the whole Antichristian state or empire*, not only what it is now, but the utmost extent and power which it ever had. Lastly, the constant opposition, between the *Holy City* and the *Great City*, proves that the latter includes the *whole Antichristian Church*, even as the *Holy City* signifies the *whole Christian Church*. Thus, every where, in this Book, the *City*, and the *Great City*, and *Babylon*, signify the *entire kingdom or empire of the Papacy*, throughout, from beginning to end. The reason I take to be, in one respect at least, that *ancient Rome* made her whole empire to be (in a manner) only one city, by the means of that citizenship which she bestowed on all her friends of any considerable quality, though they lived in the furthest cities or provinces ; hence, the citizens of Rome dwelt in all countries, within her empire. Now where the citizens of a city inhabit, there is the city ; which made Rutilius say,

*Dumque offers Victis proprii consortia juris,
Urbem fecisti quod prius orbis erat..*

Thus it is exactly in the Church of Rome, which hath re-established the ancient Roman empire. All the members of this Church, are citizens of her capital city. Persons of all nations may be admitted into her senate, or the college of her cardinals. The tribunal, called the Rota, is constituted

stituted of counsellors taken out of all the provinces, that pay homage or submission to Rome. Every foreigner may come to be a Cardinal, and every Cardinal may become a Pope: therefore, none are properly foreigners in that state; no Papist is an alien to the Church of Rome, and to what they call the *holy see*.

What hath deceived interpreters in this point, is that passage (chap. xvii. 18) wherein this city is called "the woman who sitteth on seven mountains;" and "that Great City which reigneth over the kings of the earth." This, say they, is the city of Rome, and the Papists themselves grant it, and without any manner of doubt it is Rome; but it is Rome conjointly with her empire. Nothing is more common, or more constantly used, in writing or conversation, than to say of ancient Rome, that she conquered the nations, and extended her empire to the ends of the world; that is, the Roman empire hath subdued the nations, and extended her bounds to a most astonishing degree.

"The *tenth part* of the city *fell*." The French monarchy shall be ruined: but, probably, Providence designs, afterwards, a great elevation to her. In all likelihood, God will not let go, unpunished, the horrible outrages acted therein at this day. The French dominion may rebuild her greatness on the ruins of the Papal empire, and enrich herself on the spoils of those who shall part with her Papacy. They who are at this day committing

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such violences on human nature, and such unheard-of, unexampled barbarities, know not whither God is leading them; at least, the present is not the way by which He will lead France in the road, and to the heights, of glory. If she come thither, it is because she shall change her road. Then, her greatness and ambition will be no damage or prejudice to Protestant states: on the contrary, they may be enriched themselves with the spoils of others, and be strengthened by the fall or ruin of the Antichristian empire.. This tenth part of the city shall also *fall*, with respect to the Papacy; it shall break with Rome, and the Roman Religion: and one thing more (to me) is certain, namely, that the modern Babylonian empire shall perish, or fall out of the land, through the refusal of obedience by the ten kings who had given their power to the Beast: the thing is already come to pass, in part, as observed several times before at large. The Protestant states *have spoiled the harlot* of her riches: *they have eaten her flesh*; that is, they have seized on her *benefices* and *revenues*, which she had in their countries; and this must go on, and be finished in time, as it has begun: the kings, who still remain adhering and faithful to the dominion of Rome, will (when her and their time comes) break with her, and leave her at last solitary and desolate.

But who shall begin this grand revolt? Most probably, France will: not Spain, which is (hitherto) plunged in superstition, and as much under
tyranny

tyranny of the clergy as ever. It cannot be any country but France, which a long time ago has begun to shake off the yoke of Rome; it is well known, how solemnly and openly war has been declared against the Pope, by the king's declaration* (ratified in all the Parliaments), by the de-

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* A passage out of Voltaire's *Age of Louis XIV.*, may conduce to elucidate this place: it is as follows, from chap. vi. "The youth of France, in the wars which had long been carried on in Italy against Spain, had imprinted in the minds of the jealous and circumspect Italians the idea of an impetuous people. Italy regarded all the nations around her as barbarous, and even the French as barbarians, who, though gayer than the others, were yet more dangerous; and who, in the pleasures they introduced, showed much contempt, and to their debaucheries added insult. They were feared in all places, and no where more than in Rome. The Duke de Crequi, French ambassador to the Pope, shocked the Italians by the haughtiness of his behaviour; and his domestics, a sort of people who never fail to outdo their masters' follies as far as they are able, were guilty of the same disorders in Rome, which were committed by our undisciplined youth in Paris; who, at that time, used, every night, to attack the watch appointed for the security of the city; and imagined these exploits distinguished them as men of honour and spirit. Some of the Duke de Crequi's servants having taken it into their heads to attack a small company of Corsicans (who are the guards of Rome), they put them to flight. The whole body of Corsicans being enraged at this, and secretly animated by Don Mario Chigi, the brother of Pope Alexander VII, who hated the Duke de Crequi, came in arms, and besieged the ambassador's house, fired upon his lady's coach, who was just then entering the palace, killed one of her pages, and wounded several domestics (Aug. 20, 1662). The Duke de Crequi quitted Rome, accusing the Pope's relations, and the Pope himself, of

cisions of the assembly of the French clergy, by a disputation against the Pope's authority (managed in

having favoured this assassination. The Pope deferred making any satisfaction, as long as he could, being persuaded, it was only necessary to temporise with the French, and that every thing would be forgotten. At the end of four months, he caused a Corsican, and one of the Sbirri, to be hanged; and ordered the governor, who was suspected of having authorised the action, to retire out of Rome. But the Pope was presently after greatly surprised to hear, that the King menaced Rome with being besieged; that he had already directed troops to march into Italy; and that the Marshal du Plessis-Pralin was appointed to command them. The affair, on both sides, became a national quarrel; and the King was resolved to make his own side respected. The Pope, before he made the satisfaction which was demanded, implored the mediation of all the Catholic Princes, and did all that was in his power to animate them against Louis XIV. But the circumstances of affairs were not favourable to the Pope: the empire was attacked by the Turks; and Spain was embarrassed in an unsuccessful war against Portugal. The Court of Rome only irritated the King, without being able to hurt him. The Parliament of Provence cited the Pope to appear before them; and caused Avignon to be seized. In former times, Rome would have thundered forth her excommunications against those violent proceedings; but these were disregarded now, and even ridiculed. It became necessary for the Pope to submit; and he was forced to banish his own brother from Rome; to send his nephew Cardinal Chigi, in quality of Legate *à latere*, to make the King satisfaction; to disband the Corsican guard; and to erect a pyramid in Rome, with an inscription, giving an account of the injury, and the reparation. Cardinal Chigi was the first legate ever sent from the Court of Rome to beg pardon: they used to come to prescribe laws, and to impose tithes. The King did not rest satisfied with transient ceremonies, as a satisfaction for the insult he

in the Sorbonne, solemnly), and by order of the court; and to heighten the affront, the *theses* were posted up, even upon the nuncio's gate.. And besides, idolatry and superstition lose their credit much in France. There is a secret party, though well enough known, which greatly despiseth the popular devotions, images, worship of saints; and which is convinced, that these are human institutions. God is beforehand preparing for His great work.

It may perhaps be here objected, that, for the last 150 years, the Pope's empire has not been made up of ten kings, because the kings of England, Sweden, Denmark, &c. have thrown off his government; and consequently, that France is not at this day the tenth part of the allegorical Babylon, for she is more: but this is no difficulty; for things retain the names which they bore in their origin, without regarding the alterations which time brings along. Thus, though at this day there are not ten kingdoms remaining, it is, notwithstanding, certain, that each kingdom was called, in this prophecy, the tenth part; because,

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had received; nor with monuments, which were equally vain and impermanent (for he, some years after, permitted the demolition of the pyramid): he forced the Court of Rome to relinquish Castro and Ronciglione to the Duke of Parma; and obliged the Pope to make the Duke of Modena satisfaction, in regard to his right to Comaccio; gaining, by this insult, the honour of being protector of the Italian Princes.

St. John having described this empire in its beginning by its ten horns or ten kings, it is necessary for our clear understanding this, that every one of those kings or kingdoms should be called one of the ten, with respect to the original constitution of the Antichristian empire.

“ In the earthquake were slain *seven thousand*.” In the Greek it is *seven thousand NAMES of men*. I confess, this looks somewhat mysterious. In other places, we find not the phrase, *names of men*, put simply for *men*. Perhaps there is here that figure of grammar called *Hypallage casûs*, so that *names of men* are put for *men of name*, that is, of raised and considerable quality, [the same perhaps with what are now called *aristocrats*], be it of dignity, riches, or learning. But I am more inclined to think, that *here* the words *names of men* are to be taken in their natural signification; and intimate, that the total reformation of France shall not be made with great or much bloodshed: the principal thing that will be destroyed, shall be *names* [the *names* or titles of the nobility are now entirely destroyed or annulled in France], such as those of *Monks, Carmelites, Augustines, Dominicans, Jacobins, Franciscans, Capuchins, Jesuits*, and an infinite company of others, whose number it is not easy to reckon, which the Holy Ghost denotes by the number *seven* (the number of perfection), to signify, that the orders of monks and nuns shall perish for ever in France. These institutions have
become

so degenerated since their origin, that they might have been properly called the arms of Antichrist: nor can these orders perish without one another, that is, they must be destroyed altogether.

Verse the 14th. "The second woe is past; and behold, the third woe cometh quickly." The first of these three woes, we have seen, was the grasshoppers that come out of the bottomless pit; and we have (satisfactorily, I hope) made them out to be the Saracens and Arabians, with their head Mahomet. The second woe, according to our interpretation, is the domination or tyranny of the Turks, who passed over from the other side of the Euphrates, at the sound of the sixth trumpet. And the third woe is the fall of Antichrist and his empire. These three great events deserve to be distinguished from all the rest; for they have changed, or shall change, the whole face of the world.

"And the seventh angel sounded," &c. What follows concerns the kingdom or the reign of Jesus Christ and His Church, and (consequently) is to be reserved to another place.

As the *casual Observations on the Times*, by the author of *Sir Geoffrey Restless* (chap. xix.), are so very apposite to many hints dropped by Jurieu in his commentaries on this xith chapter, and to some

by the abridger, respecting the late Revolution in France, he takes the liberty of transcribing the same in this place.

“ The resolution of the National Assembly of France, to abolish all titles of nobility whatever, and to reduce the government of their country to” a republic, “ a democratic or popular state. The rage operates like a wild-fire, in the present times among those violent and restless spirits; who, actuated merely by their private ambition and personal considerations, take advantage of a convulsion in a state, to involve it in total anarchy and confusion.. I will not so far undertake the task, or assume the powers of a deep-sighted politician, as to pretend to foretel the events of this revolution, or the consequences that will ensue from the spirit that now reigns in that country, to give way to the outrages of the people; and, under the influence of the multitude, to raise themselves into demagogues, or leaders of the rabble. But, authorised by the observations of Plutarch, in his Life of Demetrius of Macedon, I will venture to unfold my surmises; and, however dreadful my apprehensions may be for the fate of France, as a general lover of mankind, I will honestly own, that I shall be exceedingly rejoiced to live to see myself mistaken. Plutarch speaking of the excessive flattery to Demetrius, by Stratocles and other orators or pseudo-leaders of the people of Athens (Demetrius having obtained their liberty), saith, ‘ this ‘ was the natural result of their regained liberty, ‘ and

‘ and the true character of the temper of a popular
‘ state, which is only a liberty, for all persons to
‘ be slaves to the wild, arbitrary, and extravagant
‘ humours of a giddy, rash, and inconstant multi-
‘ tude, managed by a set of cunning knaves’.

From these thoughts of that great philosopher and politician, it is manifest, that he looked on a democracy,” unqualified or absolute, “ as the most horrid species of government conceivable ; and, in his lives of the glorious heroes of Greece—who, after having performed the most amazing actions for their country, and yet in the end fell a prey to the blind fury of the multitude, inflamed and misled by the artful knaves, who envied their transcendent virtues, and triumphed in their ruin—he established the above reflections with such numerous examples (taken from the ancient popular states) as have stood the test of ages, and have never been doubted, but have received the universal assent of mankind.. After such an opinion of democracy, proved by so many fatal examples of that kind of government in Plutarch’s lives of great men, who suffered the penalties of the worst of deaths or banishments for their virtue ; and were only revered when they were lost, and their country ruined, or thrown into the most violent convulsions, which they would have prevented : What an absurdity then is it that rages in the overheated imaginations of men, at this time of day, which can urge them to plunge a country into such an unsettled
state

state as that of a popular government, whence all the miseries of civil wars and discord must of course be the event; unless these prodigious wife-acres can, by some supernatural powers of their own, alter human nature, which nevertheless ever was and will be the same.

“ In popular states, though great, good, and brave men have frequently risen to power; who had only their country at heart, and whose exploits (for that purpose) are now a theme of wonder to the admiring world: yet, the invariable struggle for power of other contending enemies to their glory, who have had nothing at heart but their own private advantage, and the downfall of their more glorious competitors, hath caused and fomented an unremitting sea of troubles, and such a rapid turn of fortunes from one extreme to another, that a people in this dreadful predicament never felt the blessings of peace and harmony; but were always on the rack of invention to supersede each other, and to raise themselves on the ruin of their adversaries, at the risk of subverting their liberty, or destroying their country; which ultimately followed, as the inevitable consequence of their violent proceedings, and their virulent contentions.. Rome, during the whole time which its armies, through the wisdom and policy of the senate, were conquering the world, was violently agitated with domestic convulsions; the people continually struggling to wrest the power out of the hands of the nobles,

nobles ; which at last they effected, and with it the ruin of their liberty. When the Gracchi deprived the senators of the power of judging, the senate were no longer able to withstand the people : to favour therefore the liberty of the subject, they struck at the liberty of the Constitution ; but the former perished with the latter. The judges were chosen from the order of the senators, till the time of the Gracchi : Tiberius Gracchus caused a law to pass, that they should be taken from the Equestrian order, who were the farmers of the revenues ; and when thus transferred, virtue, government, laws, magistracy, and magistrates, were no more, for soon after the Republic itself was lost.

“ As it is manifest, from the authority of history, that, in the two extremes of absolute monarchy and democracy, no mischiefs to mankind can prevail in the one, but what are as dreadful in the other ; a mixed form of government, wherein such restraints are laid both on the higher powers, and also upon the licentious spirit of the populace, that neither of them can trample upon or confound all order and every species of sound policy in a state, is the only true and genuine medium of preventing the horrid effects of a lawless government. As to the so much praised revolution in France, by many (I am afraid) very shallow politicians among ourselves ; and, in particular, the credit given to the sincerity of the aristocratic body of that country, for their seeming
voluntary

voluntary stripping themselves of their dignities and titles, and falling (oh, sad reverse!) from the towering pinnacles of their consequence into the abyfs of plebeian indistinction; I am mainly of opinion (this 12th of July, 1790,) that they are influenced to this base giving up of their importance in the state by compulsion, in consequence of their flattery to a vile multitude, who have got the upper hand of them, and who would cut their throats, if they did not humour them in all their wanton claims and blood-thirsty proceedings. In a storm, like the present in France, where the rude and boisterous torrent of the people rusheth into the state, and throws down every thing before it; destroying all system of government, and murdering every branch of its former ministry; the remaining persons, who have accidentally escaped their blind fury, must betake themselves for shelter, to the tricks of hypocrisy to mollify their rage, and to any debasement of their principles to save their lives: but that they will not, so soon as the tempest is wearied out, and ceases of its own accord, reassume their powers, and strive to place themselves (as comptrollers of the people) in a higher and more tyrannical point of view than the monarch who has been dethroned, is a solecism in the history of mankind, only left for the sublime politicians of the present day to fettle. The inference I shall draw, is only a serious admonition to those restless spirits of our own country, who, misled by the artful, specious, and insidious writings

tings of a wicked set of innovators, would be so foolish and vain in their words and actions as to enlist themselves under their banners and those of their abettors; should any unfortunate æra happen in this kingdom, to afford them an opportunity of putting their abhorred schemes in execution.

“ As to my private principles on the government of a country, an absolute monarchy I abominate, but not so much as a downright democracy: for of these two great evils, the latter is the worse, and most to be dreaded. I look on Bastilles and Inquisitions as the devil: I am glad the one was demolished in France; and I would wish the other were razed to the ground in Spain, so it might be brought about with temper, and the Spaniards could acquire genuine liberty, without running themselves into the same licentious, cruel, and savage brutality as the French have done. But as the shocks and convulsions in a country, on the attempts of the people to emancipate themselves from slavery, are always attended with the indiscriminate violences of the giddy populace, who never know what they would have, or what they are about; but slay and destroy every thing before them, according to the immediate and blind impulse of their passions, excited from no causes (most commonly) but their wild imaginations: and as these dreadful convulsions, massacres, and desolations, continue so long before they can be appeased; and before a country, under such a
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curse, can settle itself in any staple mode of government, so as to put a stop to such tremendous evils and misfortunes: how blessed, then, must all true lovers of this realm feel themselves, when they reflect, that the troubles which have convulsed their country for the purpose of obtaining its freedom, are past and gone; and that Old England now sits enthroned on such a solid basis of a reciprocal restraint on the powers of King, Lords, and Commons, as to ensure the liberty of the people to the end of time! unless (through a wanton, speculative turn, in the measures of a parcel of sophists, knaves, and fools) they are drawn to the traps laid for them; by means of which traps, if they do not avoid being drawn and falling into them, by a resolute determination to support the present government against all innovators whatever, they will plunge themselves, their posterity, and their country, into inevitable ruin or destruction!

“ At this present 10th of March 1791 (the time these remarks are sent to the press), the French government is a *tyranny of a number of men, instead of one*; with a preposterous clog upon it, which they dare not shake off” (but since, they have shaken it off), nor trust: “ an imprisoned” then, now a murdered “ king. What must be the end of this? !!!”

In the two following paragraphs are sentiments, and very strong expressions, to the same purpose: the

the one from the General Evening Post, Feb. 16—19, 1793; and the other from the Bishop of St. David's sermon before the House of Lords, the 30th of January, of this same year.

“ The condition of France is, at this time, as deplorable as language can describe it: but the same spirit which, unfortunately for the French nation and for Europe, has involved them in such an unexampled state of misery, and occasioned such a ferment throughout our quarter of the globe, still continues to predominate. The young men are all gone to guard the frontiers, or to invade the countries hostile to them: old men and women, with uncultivated lands and uninhabited villages, are the melancholy objects which a traveller contemplates in his journey through devoted France; while the large towns exhibit nothing but scenes of confusion, mis-rule, idleness, and depravity. It must however be observed, that, amidst the awful change in the late flourishing state of this extensive kingdom, discontent does not, or at least dares not, lift up its voice: an annihilated trade, a desolated country, an approaching famine, and universal war, seem to have no apparent effects on the public mind of that nation, but to increase and invigorate the strange, unparalleled fanaticism that hath produced these various forms of approaching destruction. The metropolis, the seat of power, possesseth in itself the essence of that atrocious spirit which diffuses itself through, and of that calamity which
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is felt by, the provincial parts of the kingdom. That there are, in the National Convention, many persons who foresee the approaching ruin, and would rejoice to apply the only means that remain to avert it, is, we believe, a matter of general notoriety: but such is the character of those who possess the popular influence of the moment, that the temperate men, who feel the necessity of moderate measures, would hazard their lives, should they venture to propose them. Thus the National Convention assemble, to exhibit to-day a scene of intellectual inebriation, which is increased on the morrow. When, or in what description of excesses, all this discord and confusion will end, no human wisdom can suggest, no imagination can conceive: but the paroxysm appears too violent to last; and with this opinion we shall conclude our present description." And this hath partly proved to be true, for by the next post we find, "that since war has been declared against Holland and Great Britain, the view of the surrounding danger has made the members of the Convention more collected: when they now differ, it is not with a furor which often precluded the use of language, but with temper and argument."

"Such is the British Constitution: its basis, religion; its end, liberty: its principal means and safeguard of liberty, the majesty of the sovereign; in support of it, the king is not more interested than

than the peasant. It was a signal instance of God's mercy, not imputing to the people of this land the atrocious deed of a desperate faction, that the goodly fabric was not crushed (in the middle of last century) ere it had attained its finished perfection, by the frenzy of that banditti that took the life of Charles I. In the madness and confusion which followed the shedding of that blood, our history holds forth an edifying example of the effects that are ever to be expected. The same lesson is confirmed by the horrible example which the present hour exhibits, in the unparalleled misery of a neighbouring Nation; once great in learning, arts, and arms: now torn by contending factions! her government demolished! her altars overthrown! her first-born despoiled of their birth-right! her nobles degraded! her best citizens exiled! her riches, sacred and profane, given up to the pillage of sacrilege and rapine! atheists directing her councils; desperadoes conducting her armies! wars of unjust and chimerical ambition consuming her youth! her granaries exhausted! her fields uncultivated! famine threatening her multitudes! her streets swarming with assassins, filled with violence, deluged with blood!.. Is the picture frightful? Is the misery extreme? the guilt horrid? Alas, these things were but the prelude of the tragedy. Public justice poisoned in her source! profaned, in the abuse of her most solemn forms, to the foulest purposes! a monarch deliberately murdered! a monarch, whose crime it was, that he inherited a sceptre, the thirty-second

of his illustrious stock ; butchered on a public scaffold, after the mockery of arraignment, trial, sentence; butchered without the merciful formalities of the vilest malefactor's execution ! The sad privilege of a last farewell to the surrounding populace refused ! not the pause of a moment allowed for devotion ! honourable interment denied to the corpse ! the royal widow's anguish imbittered by the rigour of a close confinement ! with hope, indeed, at no great distance, of release, of such release as hath been given to her lord !. This foul murder, and these barbarities, have filled the measure of the guilt and infamy of France. O my Country, read the horror of thy own deed in this recent, heightened imitation ! Lament and weep, that this black, French treason should have found its example, in the crime of thy unnatural sons ! Our contrition for the guilt that stained our land ; our gratitude to God, whose unspeakable mercy so soon restored our church and monarchy ; will be best expressed (by us all) by setting the example of a dutiful submission to government in our own conduct, and by inculcating in our children and dependents a loyal attachment to a king, who hath ever sought his glory in the virtue and prosperity of his people ; and administereth justice with an even, firm, and gentle hand : a king, who, in many public acts, hath testified his affection for the free constitution of this country. Let us remember, that a conscientious submission to the sovereign power is, no less than brotherly love, a distinctive badge
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of Christ's disciples: Blessed be God! in the church of England, both these marks of genuine christianity have been ever conspicuous.... Upon the edict of Darius enjoining the worship of the God of Daniel (vi. 25, 27), Calvin remarks to this effect: 'Darius, by his example, will condemn
 ' all those who, at this day, profess themselves
 ' either Catholic kings, Christian kings, or de-
 ' fenders of the faith; and at the same time not
 ' only bear true piety, but (as far as in them lies)
 ' shake the whole worship of God; and, could
 ' they have their will, would blot his name out of
 ' world: who exercise tyranny against all pious
 ' men, and by their cruelty establish impious super-
 ' stitions.' It is to be hoped, that, in the present age, this exaggerated, indecent language of invective, is offensive to every one (of whatever communion he may be) who reads the passage: it is not to be borne, that the forms of worship of any Christian church, however grievous its corruptions, should be uncharitably stigmatized in the gross with the odious name of IMPIOUS superstitions; nor is it true of the princes, who persecuted the reformed churches, cruel as the persecutions were, that their object was, to overturn the whole worship of God, and to blot his name out of the world. That project was reserved for the accursed crew of French philosophers, turned politicians, at the close of the 18th century. It is to be remembered, that Calvin lived in an age, when neither the christianity nor the good policy

of religious toleration was understood; and he himself possessed a large share of the intolerant spirit of his times."

A few observations that may be made on some of his Lordship's expressions in the foregoing quotation from his sermon, which are these: If we proceed in the beaten track of common observation, or bring the matter within the sober rule of syllogistical argument, it may be said with great propriety, that a people without government (as the French are), without laws, without money, and without bread, cannot support existence, much less a war with a brave, a strong, and prosperous power; and if such an account were strictly true, there would be an end of all argument upon the subject. But, though there may be, as certainly there is, great distress throughout France; there may be also an extraordinary spirit to support it: and though the former must, in all human probability, and in the end, produce submission; yet the latter may enable those infuriate people to execute extraordinary mischief, and cause an infinity of trouble throughout Europe, before the period of their submission shall arrive. The French army of last summer (1792), that was called the undisciplined rabble, and considered as a conquest which would confer no honour on the Prussian and the Austrian arms, not only withstood the united power and efforts of those veteran forces; but also, saw them retire with grief, loss, and dishonour: and

and, having driven them from their own territories (into which they pursued them), the French remained masters as well as conquerors of those countries. We do not argue for a continuance of these wonders; we know how the astonishing success of Charles XII. of Sweden ended; and we have no doubt the frenzy of France must have a crisis, come to its period, or be consummated: but we consider ourselves, at the same time, to be justified in the opinion, that peace will not be so easily restored as may be wished, should France enter on hostilities with all the Powers now seemingly combining against her. As Englishmen, grappling or contending with a declared enemy, we may have no reason to fear: but the final despair, and last agonizing convulsions of such a people as the French, and in such a state as now they are, is an object of terrible apprehensions. It may not fill us with alarm for ourselves, who have the sea as a barrier between us and them: still, we cannot but feel for what may be the lot of those, who may be reserved to experience the last efforts of their disappointed fury; in short, we must feel for the afflictions and perverseness of our common state and nature.

I shall introduce here but one paragraph more, and that with intention to shew, that the most polite people in Europe (as the French have been called) are turned now quite the reverse, the most ferocious and savage of animals, more barbarous than any other nation that ever dwelt before upon

earth (not in the gross or bulk of it, let us still hope, but the leaders and fomenters of the present rage in it). The following event, among a thousand others, may partly prove my assertion; though I do not pretend to a further voucher of its authenticity, than that of the public prints at the time. After this little short but atrocious history, I shall immediately return, from this long digression (or perhaps *digressions* they may be thought to be), to my author; whom I never leave, but when I light upon such facts or sentiments as he cannot be said to foresee, at his time of day, without the spirit of prophecy or the gift of inspiration: and whatever I adduce of others, or of my own, into the abridged text, is meant only to illustrate or corroborate what he hath advanced.

[“ Portsmouth, Feb. 18, 1793. This afternoon the Juno frigate, Captain Hood, arrived here from a cruize. About ten yesterday morning, she fell in with, and captured a French cutter-rigged privateer, about forty five tons burthen; armed with four carriage-guns, three swivels, swords, pistols, tomahawks upon a new construction; and had a great number of hand-bolts, chains, &c. The Juno also re-captured the Glory brig of Chepstow, John Benson master, of 101 tons burthen, the privateer's prize, which he has carried safe with her into port.. The Glory brig had been taken by the privateer at half past five the same morning. She was laden with timber for the dock-

dock-yard, under the convoy of the *Iphigenia* frigate. A pistol was twice snapped at Benson's breast; but happily, both times, missed fire. With a barbarity and piratical cowardice, unexampled in modern war, they rifled his pocket of twenty-three guineas in gold and some silver, cut off his knee-buckles, and stripped him of every thing valuable: then, they lashed him by the neck, hands, and feet, to a chest in his cabin; put the people's hands and feet in irons, upon deck; cut off the head of a dog on board, and swore that every Englishman in their possession should be served in the same manner before the expiration of twenty-four hours. But, as soon as the *Juno* hove in sight, they released Benson and his men, and threw the chains overboard: the former, the moment he had gained his liberty, seized the prize-master's sword, with which he cut him in pieces, made his way through the crew, severely wounded three, and drove two over the ship's side into the sea; one of whom was afterwards taken alive by the cutter. The privateer had twenty-nine on board, most of whom speak broken English; though, to the honour of this country, none of them are natives of any part of the British dominions."]

R E V. XV. XVI.

AFTER having seen the times, in which the *fall*, and *final ruin*, of the Antichristian empire were to happen, it is time to look after the circumstances of that ruin. These are to be found, as often already observed, in chapters xi. xiv.—xviii. God would not, hitherto, let men be happy in their conjectures, respecting these matters : but I hope, that, in what I am going to write, something shall be met with that shall bear upon it the stamp of truth.. The Holy Spirit so often repeating, in this prophecy, the fall of Babylon, and the ruin of her empire, is not only to give a perfect certainty of the event, which shall surely come to pass, but also to mark out that fall and ruin by several circumstances. But it hath not pleased this Divine Inspirer of the prophets to give us these circumstances in one vision, that the prophecy might not be too plain; but the substance of the thing, which is the fall and ruin of Antichrist and his empire, and the certainty of it, is what is most necessary to support the drooping hopes of the Church under affliction. Hence it is that there is no obscurity in the prophecy, respecting the substance, no more than there was in the prophecies concerning the Messiah, with respect to the certainty of His coming. Therefore, that we may place these *adorable obscurities* in such a light as is necessary towards finding them out, we shall bring the visions
(to

(to be now explained) into their natural order, agreeably to the series of those great events which they foretell. In doing this, we shall chiefly comment on chap. xvi. which contains the visions of the seven vials; which I take to be seven periods to be undergone by the Antichristian empire, all tending to, and at last ending in, its final ruin.

Chap. xv, in our interpretation, is only an entrance or a prologue, that is, preparatory, to the great drama or tragedy of seven acts that is to be acted in the xvth: as, in chap. xiv. the twelve first verses are a kind of preparation to the vision of the *harvest* and *vintage*. Thus, before the opening of the scene (or, in modern phrase, *drawing up the curtain*) of the emblematical transactions in chap. xvi, the prophet in xv. is made to see *a sea of glass* or of crystal, *mingled with fire*;* with “another sign in heaven, great and marvellous, *“seven angels having the seven last plagues.”* Here he saw *them who had gotten the victory over the Beast, and over his image*, that is, who had escaped his corruptions and idolatry: and, while they *stood on the sea of glass, they sung the song of Moses and the Lamb*; “great and marvellous are thy works,” &c. (3, 4). Here is plainly an allusion
to

* As Jurieu makes nothing but *ice and fire* of this, which does not suit my ideas at all: I therefore beg the reader, who wishes for a better solution, to consult Lowman's most excellent note on the passage; which note, should the editor have time and success to finish his plan, shall be made more public.

to the passage of the Israelites through the Red Sea; for they, when they got safe ashore the other side, sung the song that Moses had composed on the occasion of their most wonderful deliverance. The *sea of glass* answers to the *red sea*; they who have had the victory over the Beast, to the Israelites overcoming the Egyptians; and Egypt, whence the Israelites marched out, to the Antichristian empire, out of which the elect or true Christians make their escape.

[But though the editor has reprobated Jurieu's interpretation of the *sea of glass and fire*: yet as the following, carrying Jurieu's idea all along with it, being very ingenious, he could not forbear transcribing it]. As the Red Sea, and its waves, were the greatest danger, out of which the children of Israel coming out of Egypt were delivered: so this sea of glass, mingled with fire, represents the evils which the faithful who come out of Babylon, do escape. These evils are called a *sea*, on account of their greatness and bitterness; "My breach is great like the sea," said Jeremy: they are called a *sea of glass* or of *ice*, because of their hardness. It is more easy to escape out of a sea of waters, because their fluidity makes it possible to swim through and out of them: but if a sea were glass, or filled with ice, as in the frozen regions of the North, it would be either impossible, or next to a miracle, to get out of it. There is also *fire mingled with glass*, to represent both the burnings, and the extreme dolors, of those evils. *Fire and ice*
are

are two extremes; yet are they joined in the calamities of the Church, though seemingly inconsistent. This is to figure out to us, that they include all kinds of evils: the ice of infidelity and irreligion, and a privation of the genuine fire of piety and Christian love; and the wrathful fire of cruelty and persecutions.

After this (5—8), the *seven angels*, appointed to pour out the seven vials of the wrath of God, *come out of the temple in heaven*: they are *clothed in white*, to denote the purity and uprightness of, and that there is no purposed malevolence in, their intention; *having their breasts or loins girt*, after the manner of the ancients, when they made themselves ready for a combat, or battle, or any other enterprize that required speed, dispatch, or expeditiousness.. “One of the four beasts gave the “seven angel seven vials,” one apiece, “of the “wrath of God.” A vial is a little bottle, out of which we pour into a cup. Now a *cup*, in the figurative and prophetic style, signifieth the judgments of God, in allusion to that stupifying cup given to criminals condemned to die, that they may be less sensible of the pains inflicted upon them as their penalty or punishment, on account of their breach of (and forfeiture of the protection of) the laws of their country. Or rather, which I judge more probable, here is an allusion made to the *clepsydra* of the ancients, which were instruments for measuring time by the fall of a certain quantity of water, which ran or dropped through a narrow

narrow channel from one vessel into another ; as now-a-days the same is done by the running of sand : and this explanation I prefer, because thereby we shall more easily distinguish the *periods* from the *judgments* which are executed in those periods..

“ The Temple was filled with smoke from the
 “ glory and power of God ; and no man was able
 “ to enter the Temple, till the seven plagues were
 “ fulfilled.” It is a manifest allusion to what happened in the tabernacle, when it was dedicated by Moses ; and in the temple at Jerusalem, when consecrated by Solomon ; when such a cloud of a glorious or a heavenly smoke (something analogous, perhaps, to the fumes and fragrance of burning incense) so filled those places of worship, that neither Moses was able to enter, nor the priests to continue there, and minister on the holy things. Both *here* and *there*, the *glory of God* signified the extraordinary presence of God there, for the consecration of the tabernacle and temple ; here, for the accomplishment of the Divine decrees, and the execution of the like judgments. I do not think, that we ought to seek any further for other mysteries in this passage.

After this, begins the xvth chapter, which is one that contains the most august and sublime visions, altogether, in the whole book ; but withal the least understood. I am persuaded, that interpreters understood nothing ; properly speaking, of the meaning of this chapter. God knows, whether I shall be more happy : if I am mistaken, as I think

think others are, this must be charged upon myself; but if I light upon the truth, I ascribe it to God. I am however satisfied in my own mind, that God hath vouchsafed to hear me in this matter, and hath answered the very ardent desire (that I have had) of penetrating into these profound mysteries, to the end that I may descry the deliverance of His Church. All that others seem to have understood of this chapter, is, that it contains the history of *seven degrees or periods*, through which the Antichristian kingdom was to pass before its final ruin; every period containing dismal judgments of God, which were to afflict the empire of the Beast: this carries such evidence along with it, that it is almost impossible not to see it; but, notwithstanding, this hath been very confusedly, and the applications very unhappy. And as others (in my apprehension) have understood nothing of the true meaning of this chapter, we need not wonder, therefore, that they have said nothing pertinently or to the purpose about the fall and final ruin of the Antichristian empire, and the time in which they are to come to pass: for here is the key of all its calamities; and this chapter, in that respect, is complete prophetic history; it is, in this view of it, the most important chapter, from which we may learn the time of Popery's downfall. If these *plagues* are not yet poured out, if they are all yet to come, as *De Launay* asserts; we are then indeed a great way behind, and very far from the end of our reckoning: we must tarry yet many ages.

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Those, whom I look upon as more judicious, allow us, that *two or three vials* are already run; but, of course, they will have *four or five* yet to come. As to myself, I assert, that the *seven plagues* are *already past*; and I hope that we shall see such an admirable agreement between the events and prophecies explained, that what I am about to say will not seem mere conjecture: but we must not pass judgment in the lump; let us examine the whole, one piece after another.

Now that I may assist my readers, the more easily to comprehend the meaning of the seven vials and the seven plagues, because on them depends our whole system concerning the calamities incident to the Antichristian empire, I intend to lay down certain principles, that may serve us as our guides.

1, The pouring out of the vials, and the several plagues that follow their effusion, signify the Divine judgments on the kingdom of Antichrist.. The *second* principle is, that these seven vials signify seven periods of time, which ought to be distinguished one from another. As the seven seals and the seven trumpets, in the first part of the Revelation, signified seven periods apiece, which succeeded one another; so the figurative expression of *vials*, borrowed from glasses or vessels for measuring time, signifies equally successive periods.. The *third* principle is, that to every period or vial, a plague is ever annexed; but we must distinguish between the *vial* and the *plague*. It is true, the plague is not always restrained to the duration

ration of the vial, or by the period marked by the vial; but sometimes reaches before and after it. The fourth principle is, that all, which is denoted by these vials, is *evil* to be inflicted on the Antichristian kingdom: so that nothing but judgments against Antichrist or his empire are to be found in them; that is, the evils fall sometimes on the head, sometimes on the body, and sometimes on both together. Some are to light on the head of that empire, towards the crushing of it: others on the people, to punish them, because they worship the Beast; the plague of blood and slaughter, which is the second, is for the people. The fifth and last principle is, that the Antichristian power is (in this xvth chapter) represented under figures or emblems drawn from the system of the world. Hence it is, that the earth, the sea, the rivers, and the sun, are mentioned. The earth is the whole globe of our world, composed of land and water, both which signify the whole mass of the Antichristian world, both the head, and the body or the members. The sea and the rivers signify the people, according to the constant style of the prophets; but the people distinguished from their head or sovereign: whereas the sun denotes himself alone.... These principles, in my judgment, are clear; and whoever shall examine them well by the text, and the commentaries annexed, will not (I trust) doubt of their truth or authenticity, and great use. Let this be carefully observed, that I have endeavoured to give an explanation in which
there

there is a system or connexion of events well set together : where there is a proper and sufficient distinction between the vial and the plague ; and where the plagues follow one another as naturally as the periods : where a perfect resemblance is intended to be made out, between the prophetic emblems and the historic accounts ; and where there is not an article in the prophecy, of which we have not found out an accomplishment in the events recorded by history.

REV. XVI.

Three first Vials and Plagues.

THE beginning of this chapter (1, 2) is thus : “ I heard a great voice out of the Temple, “ saying to the seven angels, Go your ways, and “ pour out the vials of the wrath of God upon “ the earth. And the first went, and poured out “ his vial ; and there fell a noisome and grievous “ sore on the men who had the mark of the beast, “ and upon them who worshipped his image.” It is clear enough, that God makes here an allusion to the plagues of Egypt ; and more particularly to that *dust* or *powder*, which Moses threw into the air, and which became swelling boils upon the Egyptians. In the Greek, it is not the general term *plague*, but an *evil and wicked boil* : and this I interpret to be that dismal corruption
which

which seized the Papacy, head and members, in the tenth century; for there I place the beginning of these plagues, and they must not have a shorter time. Every plague takes up a period of more than a hundred years: when the prophets divide times by periods, they are not used to assign to each less than an age or a century.

We are to know then, that, till the tenth century, every thing favoured the Antichristian empire, while it was growing up to its permitted strength and maturity. It is true, Rome (and other cities of Italy) suffered in the fifth, sixth, and seventh ages; by the irruptions of the Goths and Vandals; by the wars of Belisarius and Narses, during the reign of Justinian; and also, by the arms of the Lombards, who were called in by Narses. But these temporal calamities were far from being of prejudice to the Antichristian kingdom, then (in a manner) only in its embryo; for, on the contrary, it grew [to the full time of its birth; and of openly declaring itself to the world, when it might be truly said, there is a child born that will harass the inhabitants of the earth, sorely]; and got strength, even to maturity, by the ruin of the ancient Roman empire, and by the total abolition of the Eastern emperors authority in Italy. Hence, the Western nations grew insensibly passionate for the supremacy of the pretended seat of St. Peter; homage was paid to the Pope without contradiction, at least in spirituals, and also in

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temporals

temporals [in the year 800]: from this time, the power of the Popes was great, and the bishops of Rome made themselves formidable to the world. The first step towards their declining state, was (as already observed) that astonishing corruption which the see of Rome fell into; and thereupon all the provinces or kingdoms, also, which had any dependence upon it. This corruption was so dismal, that the descriptions made of it by Popish authors, affright us, even at this day. Baronius (*ad an. 900*) calls it "an iron age, because of its hardness" and barrenness; a leaden age, on account of "their deforming evils, which broke in like a deluge; and an age of darkness, because of their ignorance." Two women, famous (rather, *infamous*) for their debaucheries, made, and unmade or deposed, Popes. For the space of 120 years, the bishops of Rome were murderers, poisoners, adulterers, sodomites, profane blasphemers, known and open magicians; and the corruption of the head diffused itself through all the members. We are informed by the author of *Fasciculus Temporum*, that, in many places, men did not know so much as the sacraments. The religion of the priests was astronomy, necromancy, and magic; and their life, an excess of all sorts of abomination. This makes Baronius confess, that matters were come to that pass, that it was an opinion spread through the world, that the end of it was at hand, because Antichrist was come.

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Now what resemblance can be more proper to represent such a corruption of manners, than an ulcerated, *noisome sore*? An ulcer contains the ideas, 1, of a great corruption of the blood, for imposthumes and ulcers always proceed from impurities therein; of a strong scent, offensive to the sinell; and 3, of a frightful object to the sight. Analagous to this was the corruption of manners at that time, which proceeded from a deep and great depravity of heart and soul; it cast around a very ill savour, which hath reached even to us; and it created such an abominable view or prospect, that the adorers of the Pope, even to this day, cannot reflect upon it without horror and indignation. This plague fell *on the earth*, that is, on the whole mass of the Antichristian world; for the head and the body, the whole head and the parts, were infected all throughout with dreadful malady.

And further, it cannot be expressed how great a plague, how fore a blow, the holy see (as it is called) received from hence; for this gave occasion to the emperors to meddle with the affairs of Rome and its bishops: but the successors of Charlemagne having let go this patrimony, kept themselves in Germany; during which time, the Popes gained strength, and made themselves masters. But again, the excesses of the Court of Rome obliged the Othos, emperors of Germany, to march into Italy; where they corrected and deposed some Popes, and chose others more to their mind: they renewed the ancient right, which the emperors had, of confirming Popes

after their election ; this was a very fore mortification, of which they did not recover till Gregory VII. And besides, the fore-mentioned corruption rendered the see of Rome more contemptible to all nations, than it had ever been before : hence, in some countries, men took the liberty to write very bitter invectives against it ; some of which are come to our hands. This is a wound that bleeds to this day, and affords a very strong argument against the pretensions of infallibility and supremacy, challenged, demanded, or claimed by the Church of Rome ; for we shall never cease to object, and very rationally, that God is too good and too wise, to suffer the seat of his vicar (and of an infallible vicar) to be infected with so dismal a corruption. These considerations serve to prove, that we ought not to be objected against, when we make one of the plagues of the Antichristian empire to be that corruption, which is one of its characters. We shall see the same in the fourth plague ; where it shall be made to appear, that the tyranny of Antichrist, which is one of its characters, has notwithstanding become also one of his plagues : when these characters are risen to an immoderate height, they become sensible, and discover Antichristianism ; and, by discovering it, gradually destroy it ; for its safety consists in being a mystery, and a mystery of iniquity. This is the first plague, and the first period in the decline of Antichrist ; which period lasted above 150 years,

years, for this corruption continued for some time in the eleventh century.

The second and third plagues are thus set down, 3, 4: "The second angel poured his vial on the sea; and it became as the blood of a dead man; and every living soul died in the sea. And the third angel poured his vial on the rivers and fountains of waters, and they became blood."

It is so well known, that the *sea* and *waters* in the prophetic style signify *people* or *nations*, that it needs not to be proved: and, supposing these emblems not commonly used by other prophets, it is evidently so, by St. John, as for instance, chap. xvii. 1, 15. "Come hither," saith the angel to him, "I will show the judgments of the great whore, who sitteth on many waters; which are people, multitudes, nations, and languages."

The second and third vials are poured on the *sea*, the *waters*, and *rivers*, that is, on the people of the Antichristian empire; or (as it is expressed) on its nations, tribes, and languages: it is the seat of the Beast, or his empire, that contributes to this plague. *The waters of the sea were turned into blood; and every living soul died!* What more lively representation could have been made of the rage of the crusades? In all languages, and in all sorts of style, a *sea*, *rivers*, *streams of blood*, signify a very great slaughter. Now the proper character of the crusades is slaughter; which falls, not on the head of the Antichristian empire, but upon its people or inhabitants: there, all was

turned into blood; for, in the first crusade, there died more than two millions of men in three or four years: the crusades began about 1096, and ended about 1270. These wretched and deluded creatures were led (as it were on purpose) to the slaughter-house or the shambles; so great a quantity of blood was shed, as if it was the design of heaven, to purge and cure the ulcers of Christendom: they were most assuredly inspired, either with a sottish superstition, or with an extravagant ambition, in order to go and deliver the Holy Land, or to conquer kingdoms in the East. This plague lighted only upon the *sea* of waters, not at all on the dry land; on the subjects of the Popes, and not upon themselves: on the contrary, they improved that pretence, in order to set up and magnify their power higher and higher, to make generals of their armies, to act as sovereign monarchs, and to lay a heavier yoke upon kings; whom they ordered to march, and sent them as their slaves to the east, and during their absence plundered their kingdoms and other whole countries. The crusades were first projected by Peter, an enthusiastic hermit; and patronised by Urban II. who convened a council of 310 bishops at Clermont in France, at which the ambassadors of the chief Christian Potentates assist, and resolve to execute this iniquitous plan, about the time before mentioned.

The crusades are divided here into two plagues, the second and third, because of their long duration:

tion ; for they lasted near 200 years, as already observed, that is, from the eleventh age to almost three fourths of the thirteenth. The plague of the third vial fell only *on rivers and fountains of waters*, that is, on the lesser waters ; because, after a hundred years, the fury of the crusades abated ; there was no more marching of the whole West to the East, only that of particular nations, as of the French among others under the conduct of St. Louis : consequently, the effusion of blood was much less ; there were only *rivers of blood*, whereas the former crusades made a *sea*. I shall only add, that this explanation (here given) exactly agrees with the emblems of two prophets. Ezekiel (xxxii. 6) saith to Egypt, “ I will water with thy “ blood the land wherein thou swimmest, even to “ the mountains.” There cannot be less than a *sea of blood*, to overflow a country as far as the mountains. And Isaiah saith (xxxiv. 3), “ the “ mountains shall be melted with their blood ; ” there must be *rivers of blood* to do this. Behold the three first plagues, which bring us to the thirteenth age. The last crusade was the second expedition of St. Louis, who carried out and lost 60,000 men at Thunnis, in the year 1269.

“ And I heard the angel of the waters say, Thou “ art righteous, O Lord, because thou hast judged “ thus ; for they have shed the blood of thy “ saints, and thou hast given them blood to drink.” Some will object from these words, and say, that, till this time [the persecution in Jurieu’s life-time],

there had been no persecution on account of religion, and that the Papacy had in no wise shed the blood of saints. To this I answer, that the objection is false; for it was in the middle of the crusades, that that horrid barbarity was acted against the Waldenses and Albigenses: Innocent III. published the fifth crusade at the end of the twelfth century; and, at the same time, he gave sentence of death against the Albigenses.

Fourth Plague.

“THE fourth angel poured his vial on the sun;
 “and power was given him to scorch men with
 “fire: and men were scorched with great heat; and
 “blasphemed the name of God, who hath power
 “over those plagues; and they repented not, to give
 “Him glory.” It is confessed by all, who know
 any thing of the prophecies, dreams, and visions,
 that the *heavens*, the *sun*, the *constellations*, and the
stars, are emblems of dignities and principalities on
 earth; and the images bear lively resemblance to
 what they represent; for the *heavens* and the superior
 region or the atmosphere of this world, through
 which good and bad influences proceed, and are
 derived towards the earth; great dignities, and
 public offices of national trust, are like constellations
 in the political societies of mankind; the sun
 always signifieth the sovereign, and the stars the
 inferior magistrates. Before (in chap. vi. 12, 13),
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the fall of Rome pagan, with its imperial dignity, is represented by the same figures; "the sun became black as a sackcloth of hair, and the moon became as blood, and the stars of heaven fell to the earth:" this is a thing which admits not of any dispute.

That the Antichristian kingdom is treated of here, is generally agreed upon; therefore it cannot be doubted, that the *sun* means the *sovereign pontif* in that kingdom: the heat and beams are the effects *of*, and the influence operating *from*, the sun. It is by means of these beams that he quickens, warms, and begets, or produceth by their instrumentality the means of bringing creatures into life or existence; he causeth fertility, when his heat is moderate or enlivening, as he causeth sterility, when it is excessive. It is by the heat or warmth of his beams that he preserves and strengthens health, when they are gentle: and it is by means of the same that he produceth sickness, diseases, and destruction, when his influences are conveyed on the wings of poisonous vapours and exhalations.. Authority and power in sovereigns, correspond with heat and light in the sun; this heat or authority warms and burns, saves and destroys, does good and harm. When it is moderate and genial, like the enlivening and fertilizing sun, it cheers, illuminates, preserves, and invigorates the state: but, when it is excessive, it is like a devouring or consuming fire. When the prince is gentle and intelligent, and he useth his power
only

only for the good of his kingdom or his subjects, there is no advantage which it does not produce ; fertility, abundance, peace, strength, and health, to the common weal : but when the power is malignant, and the prince useth it arbitrarily and wrong, it is like a burning sun, that wastes, consumes, scorches, and kills ; brings barrenness and want in the place of abundance, trouble and confusion in the room of peace, and death instead of life. These matters, also, carry an evidence undeniable along with them.

I therefore conclude, not by way of mere conjecture, but with a kind of assurance, that the increase of heat in the sun of the Antichristian empire, and in his beams, is the augmentation of his authority and power ; and also, the pernicious and wicked uses of this usurped power : and this signifies the prodigious growth of the Papal authority and dominion, made in the 11th, 13th, and 14th centuries. The Pope was first tyrant over the church ; then, he became a tyrant over the world. And Gregory VII, still increasing in the plenitude of Papal power, exalted himself above all sovereigns, excommunicated emperors and kings, deposed them, and took away their crowns ; made other emperors and other kings, to whom he gave the sceptres and territories of the former. His successors kept the same path, yet they out-ran him ; they had a mind to make emperors their vassals, and did so : [witness the remarkable instance and treatment of the emperor,
Henry

Henry IV, by the same Gregory or Hildebrand, as given by Farnworth in a note on Machiavel, in the third of the *Six Introductions of the Revelation of St. John*, London, printed for Robinson, 1791, second edition, p. 147—149; the whole of this third Introduction is indeed, as far as it is out of Machiavel, worth the reader's perusal, with respect to the subject which Jurieu is upon].

This *beat scorched men like fire*; and no wonder, it was the dismal, corroding, and consuming fires of pious wickedness and oppression; it was a part of, and of the same kind with, the *spiritual wickedness* (mentioned by St. Paul) in high places: it is not, indeed, to be described, what tyrannies and desolations the Popes have caused, by means of their usurped and excessive authority. It cost Henry IV, alone, sixty and odd battles in which he was engaged, to defend himself against the enemies whom the Popes stirred up against him. The history of the two Fredericks, emperors of Germany (the former was born in 1121, and the latter died in 1230; the *first* was a famous conqueror, memorable for opposing the Pope's usurped power over princes, and the *second* was equally famous as a general); the history of Lewis of Bavaria, and the general history of Germany, for the space of 300 years; can all witness to what I say, without reckoning England, France, and other states, wherein the papal authority hath caused horrible and bloody tragedies and troubles, the bare reading

ing concerning which moves compassion. Matthew Paris alone may suffice to let us know, how exactly this prophecy (the beams and *beat of the sun scorched men*) was accomplished; he tells (chap. 6—8 of Part I, and 5 of Part II), how such exactions were made by the Popes in England, and brought it to so great misery, that it was almost ruined: this may be found every where; and lately in our *History of Popery*, recrimination first and third.

Whoever seriously considers this fourth plague, will have no more scruple about it than I have. Perhaps some may or will object, that it began before the second; for the infamous or prodigious tyranny of the Popes began under Hildebrand, named Gregory VII (memorable for his extension of the Pope's usurped authority, as already mentioned; and for sending legates into all the kingdoms of Europe, to support his pretended rights: he died, detested for the troubles which he caused in Italy and Germany, in 1085), about the year 1074; and the crusades did not begin till about twenty years afterward: wherefore then doth the Spirit make this to be the fourth plague, and not the second? I answer, because the fourth plague came lower down, in point of time, than the continuance of the crusades, which ended about 1270: whereas the papal tyrannies continued in all their strength, and in all their direful effects, the whole of the 13th and 14th centuries. Afterwards,

wards, though the Popes ever kept up (and do still) the same pretensions, notwithstanding they did far less mischief in Europe, by means of that authority which they had proudly (but falsely) arrogated to themselves.. It is here to be observed, that those prophecies, which divide times and events by periods, do not so divide them as that one period should begin exactly where another ends: on the contrary, they are generally jointed or inlaid, the one within the other. For example, the Roman monarchy begins not where the Grecian ends: on the contrary, the former, in the course of its continuance or duration, takes in the whole Grecian monarchy entirely; yea, it began before the Grecian, and lasted a vast while after it. When Alexander founded the Grecian empire, the Romans had already begun to make a figure in the world; and Livy proves in his history, that if Alexander had marched to the west, as he once designed, he would not have so easily mastered Rome, as he did the east; he would perhaps have had no better success, than Pyrrhus had a hundred years after him. Rome had *then* subdued her neighbours, the Æqui, Volsci, and the Samnites; yea, she had humbled the Gauls, by many defeats over them: about that time lived the Fabii, Papirii, and other renowned heroes, all so famous in the Roman story. [And is it not remarkable, that at this time, both the Roman and the Macedonian powers began to extend themselves, from their ancient narrow limits, to that vast dominion

minion called the empire of the world? To that point, summit, or *acmè* of worldly dignities and grandeur, the Macedonian power advanced with a rapidity scarce paralleled in the history of mankind; it was like the flaming blaze of a comet, but the duration was short: Rome, on the contrary, grew more gradually to her height; and, consequently, continued in it much longer. *Roman Conversations*, B. i. chap. 4. p. 121]. The prophecies reckon the destinies of Rome from its first beginning, for they mention her seven heads, that is, the seven forms of government which she underwent, of which the first was that of *kings*; and though the fourth monarchy preceded the third about 400 years, for Rome had been founded so long in the time of Alexander: yet the Roman monarchy is reckoned the fourth, because it kept or continued its grandeur, nay much increased it, a long time after the fall and ruin of the Grecian. Thus, in like manner, this plague of the sun, that is, the excessive influence of the papal authority, is reckoned as the fourth, though it began before the second; because the reign of it continued or lengthened out above a hundred years after them both.

There is another objection, that may seem stronger, but notwithstanding is more readily answered. According to our explanation, the augmentation of the papal authority is accounted to be a calamity upon the Antichristian state: whereas, on the contrary, it is the highest step of
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its exultation. I answer, that the one contradicts not the other: for we must recollect the remark already made, namely, that these plagues do not all fall on the *head* of the Antichristian kingdom; but they are heavy judgments of God, which often touch not the Pope, though he be the instrument to execute them. Many of the plagues fall on them *who worship the beast and his image*, and not on the beast or the false prophet himself, though (as before) he is the instrument in the hand of God to inflict those plagues that fall not upon himself. Thus in the second and third plagues, which are the crusades, the Popes were not the sufferers: but they made others suffer; they sent many millions of men to be sacrificed; yea, this very thing proved a great increase to their power. In the same manner, this fourth plague falls on the Antichristian people. Hence, in the following plague, the vial was poured on the *seat* of the beast, to signify, that his people or his subjects in general should not be the chief sufferers by it.. I answer again, that the prodigious advancement of the papal authority, which in truth brought Antichristianism to its highest pitch, was notwithstanding a step towards its ruin. Had the Popes kept within the bounds which they observed in ages preceding the year 800; had they not meddled with secular matters, to dispose absolutely of kings and kingdoms; perhaps the see of Rome would not have been thought to be the seat of Antichrist:

tichrist: but *then* it was, during the outrageous arbitrariness of their usurped and abused power, that this truth became so sensible, that almost every one perceived it. This abuse of the ecclesiastical power made some perceive, in the tenth century, that Rome was the *mystical Babylon*. Thus Gontier, Bishop of Cologne, and Thetgaut, Bishop of Triers, named it in that age: but after the eleventh century, this truth was so demonstrated, that we of this age do not speak more confidently; as we may judge by that passage of Eberard, Bishop of Saltsburg, cited by Aventin. After which time, those were never wanted who asserted the same. Thus, the violent and glaring *abuse of the papal authority*, is one of the strong arguments, by which we prove that it is *the Antichrist*.

“Men were scorched, but they repented not.” The Germans cried out very much against Antichrist and Babylon; but they neither forsook them, nor renounced their own idolatry.

Fifth Plague.

“AND the fifth angel poured out his vial on
 “the seat of the beast: and his kingdom was
 “full of darkness; and they gnawed their
 “tongues for pain; and blasphemed the God of
 “heaven, because of their pains and sores; and
 “repented not of their deeds.” I ask no favour
 for my conceptions about this plague; if they are
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not liked, let them be disregarded : but for my own part, I cannot abandon them, till times and other events shall undeceive me ; but those I shall never see. Who then can doubt, but that by the *seat of the Beast* is meant Rome ? And when was it that this vial of the Divine wrath fell on this *seat* ? It was, when it lost its sun, *the sun* mentioned in the preceding plague ; its Pope, and the papal court, which, like a gulf or a whirlpool, drew into itself all the riches in the kingdoms of Europe. In the year 1305, Clement V. left Rome : this city, which had been the mistress of the world, became then desolate, a very desert, and hardly the shadow of itself, during those seventy-four years when its masters kept their residence at Avignon. It is not only said, that the *seat of the Beast* was *darkened*, but also his *kingdom* ; indeed, till that time, the kingdom of the Beast, the Pope's authority, the glory of the *holy see* (as it is called), had never suffered such a strange and terrible eclipse. This removal of the papal seat was the cause of a schism in the Romish church. At the end of the seventy-four years, Gregory XI, compelled by complaints from Rome, brought back the seat thither again. But after his death, the Cardinals (who were almost all French) resolved to have a pope of their own nation : while the citizens of Rome, fearing that a French pope would return to France, forced the college of Cardinals to choose an Italian, who called himself Urban VI. The cardinals, incensed at the force

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used in this election, revolted, and chose another Pope, who called himself Clement VII; he held his seat at Avignon, and his successors, for forty years: mean time, Urban VI, and his successors at Rome, had one part of the Romish church under their obedience.

This is a piece of history, which even at this day confounds popery; destroying its foolish pretences to uninterrupted succession, an undivided unity and infallibility: hence we draw a conclusion against it, which is unavoidable. Then the *kingdom of the Beast was darkened*; princes now despised the popes, and made themselves their judges: whereas, formerly, popes judged kings. These princes caused *them* now to be deposed; they called, by their own authority, the council of Constance, where popes were subjected to councils, and accounted deposeable, as in fact three were actually deposed. Till that year 1414, censures and excommunications had been the strongest beams of the Antichristian sun, the most effectual means of his domination: but from thence, nothing was to be heard but popes excommunicating one another. The unity of the Romish mother church was now divided into two obediences; and that, which obeyed the one pope, was excommunicated by the other: by which means, all Europe lay under excommunication, which made the papacy contemptible; whence the people, who once respected the censures with incredible trembling, now discerned that they were only vain or empty things.

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This brought a vast cloud of darkness over the seat of the Beast, and the papal power; for, as all Europe groaned under this sort of slavery, every one began to think of means how to recover their liberty. Germany refused to submit to reservations and expectations, means these which the church of Rome made use of to make herself mistress of all benefices; and France, not only rejected these means, but also annulled annats, provisions, and other similar exactions of the court of Rome. Then were laid the foundations of the Pragmatic Sanction, [which was an ordinance made by the kings of France, relating to the affairs of the church; wherein the rights of the Gallican church were asserted, against the usurpations of the Pope, in the choice and promotion of bishops, archbishops, &c.]: this gave the Court of Rome much trouble, because it cut off (in a great measure) the simoniacal tricks by which it used to enrich itself. Even Italy, during the schism, shook off a part of the papal yoke; the city of Bologna made a law, that the benefices belonging to it should be conferred on none but those who belonged to itself and its territory. In short, it is not to be expressed by how many ways, that grand schism, which divided the sun of the Antichristian world into two, did spoil or deprive it of its strength and lustre. After that, the power which the popes had before so mischievously used, to ruin the kings and kingdoms of Europe, did scarcely do any more mischief, espe-

cially in comparison of what they had done. It is evident therefore, that *then* the *kingdom of the Beast* was *darkened*, minished, and brought low; because, by this eclipse, so fatal to itself, it was shorn of half its beams or influence and authority.. Therefore again, *they gnawed their tongues for pain*. History must be consulted, in order to know, how many wars and calamities, how much shedding of blood, what rage and fiery fury, sprung from this schism; every one of those popes gnashed his teeth, and bit his tongue, against the antipope: nothing was to be seen or heard but excommunications, crusades, and warlike defiances and preparations of the one side against the other; nay to this day, those who in their minds are slavish adherents to the papacy, are sick and vexed even to death, whenever they are pressed home and hard with this matter of fact.. But under all their sores and comfortless situations, *they blasphemed the God of heaven, and repented not of their deeds*. In those ages reigned monkish idolatry, superstitious ignorance, pious fables, legendary tales, and a thousand abominations: in that age, simony was come to its height; while the court of Rome sat in Avignon, it invented a thousand ways of selling things sacred and profane; crimes, paradise, sacraments, ministry, marriages, and (in a word) every thing. Then came out that famous book, the *tax of the Roman Chancery and Penitentiary*; which at that time, and it is still continued, conducted

to make the *kingdom of the Beast full of darknefs*. The duration of this period was from 1305 to 1440.

Sixth Plague.

“ And the sixth angel poured out his vial on
 “ the great river Euphrates ; and the water thereof
 “ was dried up, that the way of the kings of the
 “ east might be prepared.” The *kings of the east*,
 and the *river Euphrates*, serve as a light and a
 key to this text. We cannot doubt, but these
kings are the *Turks*, their first leaders, commanders,
 and emperors. They possess exactly that part of
 the Roman empire called the *East*: for the text
 might be translated “ Kings of Anatolia,” that is
of the East, according to the original in Greek ;
 and this name it hath preserved to this day, the
 whole of Asia Minor being called *Natolia*, which
 is a part of the Turkish empire.. As for the river
Euphrates, we find it in the sixth trumpet (chap.
 ix. 13—17). See the exposition upon the place,
 and compare it with what follows here (for they
 may illustrate one another), as well as here in
 the sixth vial. The most skilful interpreters, in
 the above passage concerning the sixth trumpet,
 have discovered the Turkish cavalry, that were
 formerly so formidable ; and, after reading what
 Joseph Mede has written upon this subject, I think
 it cannot be doubted that it is so. This barba-

rous nation, which came out of Tartary, had carried on its conquests even to the Euphrates ; nigh to which it formed or founded four dynasties, sultanies, or governments ; and there it abode for a long time : these are the *four angels*, as it is expressed in chap. ix, *bound in that great river* ; which for a time served as a boundary, or a barrier to the empire of Constantinople, against the inroads of the Turks ; but, as soon as they had permission to be unloosed or to be set at liberty, they straightways overleaped this boundary, and spread themselves as far as the Euxine sea, the Bosphorus of Thrace, and the Ægean sea or the Archipelago. The crusades, about the end of the eleventh century, drove them back, and took from them Nice with a part of the Lesser Asia : but afterwards, they returned ; and, laying waste the Greek or Eastern empire, retook all they had possessed before.

[*Origin and Progress of the Turks.*]

It has been the fate of the more southern and fertile parts of Asia, at different periods, to be conquered by that warlike and hardy race of men who inhabit the vast country, known to the ancients by the name of Scythia, and to the moderns by that of Tartary. One tribe of these people, called Turks or Turcomans (signifying *wanderers, banished men*), extended its conquests under various leaders, and during several centuries, from
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the shores of the Caspian sea to the Hellespont or the Straights of the Dardanelles. Being long resident as body-guards about the courts of the Saracens, they embraced Mahomet's doctrine, and acted for a long time as mercenaries in the armies of contending princes. Their chief residence was in the neighbourhood of mount Caucasus; whence they spread their ravages over Persia, and the neighbouring countries, about the year 1037. Bound by their religion to make converts to Mohammedism, they never wanted a pretence to invade and ravage the dominions of the Greek emperors; and they were often commanded by very able generals. On the declension of the Saracen empire, they mastered Palestine: and visiting the holy city of Jerusalem, being then part of Christian exercises, in which they had been tolerated by the Saracens; the Turks laid the European pilgrims under such heavy contributions, and exercised such horrid cruelties upon the Christian inhabitants of the country, as gave rise to the famous crusades.. It unfortunately happened, that the Greek emperors were generally more jealous of the progress of the Christians, than of the Turks; and though, after oceans of blood were spilt, a Christian kingdom was erected at Jerusalem under Godfrey of Boulogne, neither he nor his successors were possessed of any real power to maintain it. About the year 1299, the Turks had possessed themselves of some of the finest provinces in Asia, of Nice, and of Prusa in Bithy-

nia, which last Othman, their general made his capital, from whom they took the name of Othmans or Ottomans, the appellation of Turks being by them considered as a term of reproach. Othman was succeeded by a race of the most warlike princes mentioned in history; who, about the year 1357, passed the Hellespont, and got thereby a footing in Europe; and Amurath settled the seat of his empire at Adrianople, which he took in the year 1360: under him the order of janizaries was established. Bajazet I, after conquering Bulgaria, and defeating the Greek emperor Sigismund, laid siege to Constantinople, in hopes of subjecting all the Greek empire. His greatness and insolence provoked Tamerlane, a Tartarian prince, who was just then returned from his eastern conquests, to declare war against him: a decisive battle was fought between those rival conquerors in Natolia, when Bajazet's army was cut in pieces; and he himself taken prisoner, and shut up in an iron cage, where he ended his life.. The successors of Tamerlane, by declaring war against one another, left the Turks more powerful than ever: whence they gradually reduced the dominions of the Greek emperors; and, after a long siege, Mohammed II. took Constantinople in 1453. Thus, after ten centuries, from its commencement under Constantine the Great, ended the Greek empire: an event which had long been foreseen, and was owing to many causes; the chief was the
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total degeneracy of the Greek emperors themselves, their courts, and families; the dislike which their subjects had to the Popes and to the Western Church, one of their patriarchs declaring publicly to a Romish legate, that "he would rather see a turban than the Pope's tiara on the great altar of Constantinople." But as the Turks, when they extended their conquests, did not exterminate, but reduce the nations to subjection, the remains of the ancient Greeks still exist, particularly at Constantinople and in the neighbouring islands; where, though under grievous oppressions, they profess Christianity under their own patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem. It is said that the modern Greeks, though pining under the tyrannical yoke of the Turkish government, still preserve somewhat of the exterior appearance, though nothing of the internal principles, that distinguished their ancestors.. The conquest of Constantinople was followed by the submission of all Greece; and from this time the Turks have been looked upon as an European power.]

Behold! these are the kings of the East, that have appeared in the sixth vial. After the Turks had passed over the real Euphrates, they find another, the Bosphorus and the Dardanelles. But here, as before, according to the words of the prophecy, *the water was dried up, that the way of the kings of the East might be ready and prepared for them to march further*; alluding, most probably,

to the manner in which Cyrus took Babylon, by the course of the Euphrates being turned out of its regular channel : so the Turks, in the end of the fourteenth century, under the conduct of Bajazet, and through the treachery of the Genoese, who let their gallies to them, passed the Bosphorus, and made themselves masters of Thrace, fixed the seat of their empire at Adrianople, and plundered all Greece. And after Mohammed II. took Constantinople [as above specified], the Turks overflowed as a torrent, conquered all before them, overspreading Macedonia, Albania, Slavonia, Croatia, Bulgaria, Hungary ; extending the bounds of their empire even as far as Germany.

This is the sixth plague, which may well be called a *plague on the kingdom of the Beast*, which kingdom suffered prodigiously by this plague, as we make it out. It is true, the principal desolations (here as set forth by us) fell on the Greek empire : but, if we duly consider, the great idolatries and superstitions that reigned in the Greek church made it become as it were a province of the Antichristian empire. The Greek was indeed separated, by a schism, from the Latin church : but, notwithstanding, it had been a province of the Roman empire, though (at the time we are speaking of, and long before, especially in the Christian part of it) a rebellious province. And beside this, the Latin church, the kingdom of the Beast (as we make it), was a very great loser in
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many other respects; for how many fair provinces and districts were rent off by the Turks? how often have the Turks vexed and harassed Italy? nay, even Christian princes have made use of them to mortify the Popes.. And besides, I am in doubt, whether the Turks have not been placed or permitted by Providence so nigh the kingdom of the Beast, in order to be favoured with the blessing of conversion to the Christian faith, on the sight of so great a work as the destruction of Antichrist and his seat will be found to be. The Turk, and his vast retinue of Mussulmen kingdoms, may be the first-fruit of the Gentiles, when they shall return to the fold of Christ.

The duration of this period is about 125 or 130 years. In the year 1529, the Turks besieged Vienna: but Charles V. made them raise the siege; since which time they have made no progress into the kingdom of the Beast, which this sixth plague brings down to the *preaching of Luther*. The consequences of this are foretold in the *seventh plague*, as I hope to make evident. But, before that, we have here a parenthesis, that seems to be enveloped in a great depth of obscurity, verses 13—16.

“ I saw three unclean spirits, like frogs, come
 “ out of the mouth of the dragon, of the Beast, and
 “ of the false prophet; they are the spirits of
 “ devils, working miracles, which go forth to the
 “ kings of the earth, to gather them to the battle
 “ of that great day of God Almighty (Behold! I
 “ come

“ come as a thief: blessed is he that watcheth, and
 “ keepeth his garments; lest he walk naked, and
 “ they see his shame), into a place called in He-
 “ brew Armageddon.” Behold! until now find-
 ing nothing better, I was content with the con-
 jecture of those who, by these *unclean spirits*, un-
 derstood the *monks*; whom I therefore ranked into
three classes, begging, not begging, and mixed (for
 so the Jesuits are, who, according to their statutes,
 have no estates or possessions, and yet do not beg.
 It is certain that they are *unclean spirits*, for all the
 corruptions of the Romish religion are from them;
 they go out to the kings of the earth, to unite
 them against the Protestants: but however exact
 this notion may seem to be, I could never find the
 settled rest of a mind which believes that it has
 found the truth. At last, however, I find that
 truth; and these three expressions (by the Divine
 assistance) gave me light upon the matter, *mouth*,
spirit, and *spirit of the mouth*, with *Armageddon*:
 these have persuaded me, that “ these unclean
 “ spirits signify Papal laws, and oracles from the
 “ seat of the beast, armed with excommunications
 “ and curses.”

In the *first* place, the term *mouth* is taken for
 speech. “ Put away from thee a froward *mouth*,”
 and “ a wicked man walks with a froward *mouth*”
 (Prov. 14. 24. vi. 12). “ The *mouth* of the just
 “ is a fountain of life.” The Messiah saith, by
 the prophet Isaiah (xlix. 2), “ He has made my
 “ *mouth* like a sharp sword.”

Secondly,

Secondly, the term *spirit* is used in the beginning of this Book (i. 4. iii. 1. iv. 5. v. 6); “the seven spirits, which are before His throne. These things saith he, who hath the seven spirits and the seven stars. Seven lamps of fire were burning before the throne, which are the seven spirits of God.” And Christ himself is represented as “having seven eyes, which are the seven spirits of God sent out into all the earth.” By these *seven spirits* we understand the *divine oracles*, inspired into the prophets and apostles by the Holy Spirit of God. It is in this sense (for so I take it) that St. John useth the term *spirit* in his first Epistle (v. 8), in these words: “three bear record on earth; the *spirit*, the water, and the blood.” By *water* and *blood* I cannot doubt but that the *two sacraments* are understood: *baptism* is the *water*; and the *blood* is the *eucharist*. The third, or rather the first and principal of these witnesses, is the *spirit* or the word of God, not that word in the letter which kills, but the word in the spirit that quickens or gives life.. I cannot therefore doubt, but that by these three *unclean spirits* are meant the false or spurious *oracles of Popery*, opposed to the *spirits of God* which are before His throne: which opposition is so manifest or sensible, that it cannot but be discerned; the *spirits of God* are sent into all the earth, while the other spirits go to the kings of the earth. The spirits of God are lamps, which, being set on some high place, give light:

light: but the others are like *frogs*, creatures that croak, and love the darkness, mud, and bottom of waters. If therefore the spirits of God are His oracles, there can be no doubt but these unclean spirits and devils are the false oracles of Antichrist.

Thirdly, *Spirits coming out of the mouth* denote *words*; every thing that comes out of the mouth, in the figurative style, signifieth *words*. In chap. xix. 15. it is said, "out of His *mouth* goeth a "sharp sword;" that is, the *word of God* which comes out of the mouth of Jesus Christ. Isaiah saith, that the Messiah shall "smite the earth with "the *rod of His mouth*, and slay the wicked with "the *breath of His lips*;" a notable passage for explaining the phrase which we are now upon: the *breath* of his lips is the *speech*; and the *rod* of his mouth is evidently His *word* or speech. This is usual in all languages. It was said, that *lightnings came out of the mouth of Pericles*. We say every day, *flames, darts, arrows, and firebrands*, came out of the mouth of such and such a one: every one understands that these expressions signify *words*, whether they are intended for calumny, spite, or detraction, or otherwise. St. Paul saith, which is very much indeed to the purpose, that "the Lord" Jesus Christ "shall consume that "wicked one with the *spirit of His mouth*," that is, with order and command that He shall issue out against Antichrist, when He knows it shall be
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the proper time. David saith (Psal. xxxiii. 6),
 “ by the *word of the Lord* were the heavens made,
 “ and all the host of them by the *breath of His*
 “ *mouth* :” every Christian is persuaded, that the
word which formed the heavens, and the *breath or*
spirit of the mouth of God, are the very same thing.
 The figure indeed is so natural and comely, that
 mankind almost necessarily or inevitably fall upon
 it : speech or words are formed in the mouth, by
 the air, wind, or breath, from the lungs. Thus
speech is the *breath or spirit of the body* ; and be-
 side, *speech* discovers the *sentiments and thoughts*,
 which are the *breath or spirit of the soul*. These
 particulars seem to me like riddles ; which, when
 the solutions to them are found, we wonder they
 were no sooner guessed.

The last expression, used here, is *Armageddon*,
 which St. John saith is Hebrew ; and this lan-
 guage, the learned very well know (and others
 may know), was not understood even in Ezra's
 time by the Jews, for they lost it in the captivity at
 Babylon. The tongue, in the time of St. John,
 was Syriac or Chaldee. This our Saviour spoke,
 and is what is called (Acts xxii. 2) *the Hebrew*
tongue ; and there it is said, that the people at Je-
 rusalem kept silence, when St. Paul spoke to them
 in this language : we are sure that he would not
 speak to them in Bible Hebrew, for they under-
 stood it not, we have seen, a long while before.
 Many expressions set down in the Gospels, which
 are

are called *Hebrew*, yet are found in the Chaldee or Syriac; such as *Golgotha*, *Talitha kumi*, *Gabbatha*, &c. Thus *Armagedon* also, without any straining, is derived in like manner; *gedad* signifying to cut off or asunder: *gidon ilana*, cut down the tree, said the angel to Daniel (iii); so *geddon* signifies cutting off. *Herem* in Hebrew, and *Harma* in the Chaldee, we find in our bible at every step, under the phrases (in our translation) of *curfing*, abstaining from the *accursed thing*, which last word the Septuagint version has every where translated *anathema*. This is the term used by St. Paul, when he would excommunicate those who loved not the Lord Jesus; *let them be ANATHEMA MARANATHA*, that is, *perish in Armagedon*; and the same expression was used by the Jews in the time of St. John, and is still used among them, to signify their *great excommunication*. Hence, if we join the two words *harma* and *geddon* together, you have a *cutting off by a curse, anathema, or excommunication*. What then can be meant by the *spirits coming out of the mouth of the Beast and of the false Prophet*, which are gathered to *Armagedon*, but the *laws and false oracles of the Papacy and its Antichristian head*? It is known that there is a *curse, armagedon*, at the end of every canon; and that the Canon Law saith (*Decret. Gratiani causa. 2, quest. 1, canon gen.*) “we declare to be
 “ *anathema* and *accursed for ever before God*, and
 “ a *prevaricator against the Catholic Faith*, every
 king,

“ king, bishop, or magistrate, who shall violate
 “ (or suffer to be violated in any kind) the *censures*
 “ of the Popes of Rome :” behold the seal of the
 Papal laws ! And it is further known, that (through
 one of the forest judgements that was ever felt)
 the subjects of the Papacy suffered themselves to be
 seized with such a fear of these *excommunicating*
curses, that they served as a rampart, an inviolable
 asylum, to encourage and protect all the attempts
 and crimes of the clergy : the whole foot or strength
 of the Romish ecclesiastics lay in *Armageddon* ; this
 never failed them, whatever they did or undertook ;
 men endured every thing, when they feared that
 the *anathema* should be pronounced. To avoid
 these imaginary thunderbolts, subjects revolted
 from their kings, and broke their oaths of alle-
 giance : kings abandoned their crowns, as John of
 England did ; who, that he might obtain of Inno-
 cent III. the taking off of the interdict or excom-
 munication laid on his kingdom, surrendered him-
 self and all his subjects to the will of the Pope.
 This made divine service in a great kingdom to
 cease ; churches were shut up ; the sick died with-
 out sacraments ; the dead were left unburied.
 Excommunicated persons, through a ridiculous
 folly of the people, became odious to all that were
 not : it mattered not, whether the excommunica-
 tions were just, or unjust ; it was enough, that they
 were denounced. By means of this, the clergy
 defended their plunders, robberies, and rapine, as
 father Paul hath excellently remarked in his *treatise*

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of *Benefices*. "The people," saith he, "were so
 "afraid of censures, that nothing terrified them
 "more : it was wonderful to see, that even cap-
 "tains of war and their soldiers, who would
 "plunder any man, without the least concern or
 "compunction at the sin committed against God,
 "desperate and profligate wretches as they were ;
 "yet spared with great respect whatever belonged
 "to the church, only from the dread which it had
 "of its censures. On which ground many ordi-
 "nary people gave their goods to the church, to
 "shelter themselves from those freebooters."
 Thus laws and ordinances, goods and crimes, and
 all enterprises of those belonging to the church,
 were in a place or state of safety at *Armagedon*.

But to confirm our interpretation still further, let
 us trace the expressions in this prophecy over again.
 The *dragon* is the *devil* ; the *beast* is the *Roman*
empire, and here means *that of the Papacy* ; and
 the *false prophet* is the *Pope* : these are the three
 springs or fountains of the false oracles in Popery.
 And the devil is he that inspires them ; all those
 decrees and canons, which have nearly overthrown
 the religion of Jesus Christ, can come from no
 where but such a wicked one as himself. They
come likewise out of the mouth of the Beast, for it is
 the church of Rome that makes them ; whence
 they are called the laws, canons, and decisions of
 the Church. And these false oracles come lastly
 from the false prophet, for the Pope is the mouth
 of the church : he is infallible, when he thunders

ex cathedra, out of his Papal chair, and by his Papal authority; all his decisions are sealed and stamped with the word *armageddon*, with the *grand excommunication*. Therefore, these *spirits* or *false oracles* are counted *three* in number, because of their three sources, the dragon, the beast, and the false prophet; the devil, the Papal state or the Church of Rome, and the Pope.. And it is, further, a thing much to be wondered at, in this respect, that the body of the canon law is divided into *three* parts, which have been produced to the world at *three* different times. The *decree of Gratian* is the *first* part, compiled in the twelfth century: the *second* came under the title of *Decretals of Gregory IX*: the *third* is made up of those bulls called *Clementines*, published at the Council of Lyons by Clement V; and of others called *extravagants*, others called *common*, and *common extravagants*. These are the *three* parts of the Roman canon law, which are in truth *three unclean spirits*; for nothing is so monstrous, and so contrary to the spirit of Christianity.

Moreover, *these three unclean spirits* may represent the *three* most *enormous vices* of the Papal government, that reigned therein; namely, *pride*, *covetousness*, and *impurity*. Nothing can be more *proud* than the design of the Popes in general, to give laws to the world, which all were to use; to make and unmake kings and emperors; to call themselves infallible, and to thunder out their excommunicating bulls against kings and other

men.. As to covetousness, every thing in the Papal laws tends to profit and speculation. The *rules of the Roman chancery and penitentiary* make up a part of the Roman laws ; and in them every thing is sold, not the most abominable crimes excepted ; the laws of the Papacy tend all to exercise the highest simony and venality. Those who will, may consult the first part of our *Prejudices against Popery* ; without reckoning any other books, as here the same matter is treated upon.. Impurity, incontinence, or unchastity, have their share ; for, in these laws, such filthiness and encouragement to pollutions of the flesh are to be found, as are enough to make one shudder, and to cause horror. The same you have in the decree of Gratian, in Bucharth the famous Canonist, and other such authors.

These are, and were “ *the spirits of devils,*” and I am afraid will be “ *working miracles.*” For the decisions of the Popes, and the orders of the Antichristian Power, to establish the adoration of bread, I mean the Host, &c. are (and *were* for a long time supported by signs, lying wonders, and a thousand *miracles* (that will never be attested, but such as they are in their own nature.) The bulls of Popes are so many thundering messengers, sent to princes, threatening, ordering, and commanding them to make crusades, to destroy pretended heretics, and to employ temporal weapons in order to execute the orders of the spiritual

tual authority; enjoining them to observe, in all places of their dominion, idolatrous worship, wicked canons, and the proud hierarchy, which the papacy hath ever established by its nefarious decrees. All this uniting together, gathers (or in a manner, compels) the kings of the earth, who thus make one body, one army, joined together in a bond of conspiracy to fight against God, and to rob him of the honour due only to His most glorious Name. Therefore by *the day of battle* is to be understood the *whole time* or duration of the *Antichristian empire over tyranny*; though, perhaps, more especially, the period wherein Antichrist is declining or approaching to his final ruin. This time is called *the day of God Almighty*, because the Divine vengeance shall be fully displayed against the enemies of His (then established) Church and Kingdom.

“Behold, I come as a thief,” &c. This parenthesis relates to the continual (or one continued) battle, which the Papal power has ever fought against the Gospel truth, and the genuine faith of Jesus Christ; to admonish all the truly faithful, that they be ever on their guard against so many assaults, so many lying oracles, that have deceived and overpowered the hearts and minds of men.

The only difficulty that now remains, is to know, why the *kings of the earth, gathered together in Armageddon*, are placed more particularly under the sixth vial. The reason I take to be this:

the *sixth vial* began when they still pressed forward till the year 1526 (as already observed at large), when they ceased to gain ground upon the west. Now it was about this time that the body of the papal laws (stiled the *Canon Law*) was completed, and this work of darkness, this *mystery of iniquity*, came to the height of its power and perfection; and must therefore be soon after fully *revealed*. Besides, never has been any age or time wherein existed more *anathemas*, *armaggedons*, and *excommunications*, than about this period; the popes at Rome and Avignon raising dismal commotions against one another, the church and whole kingdoms. In this period, the Councils of Pisa, Constance, Basil, Florence, and the Lateran, were held; and it was nothing but excommunications, censures, &c. &c. against popes, kings, and pretended heretics, namely, Wickliffites, Bohemians, Tarborites, and last of all against Luther. And Zisca gained such signal victories, that they might well be called the *battle of God Almighty's great day*; for which, a crusade was published against him, and all others who stood for the truth in Bohemia and the neighbouring countries.

[This famous Bohemian patriot defended his country against the emperor Sigismund, and performed prodigies of valour after he had lost both his eyes: he headed the Hussites, after their leader, John Huss, was burnt to death, according to the sentence given by the Council of Constance. This
last

last celebrated Bohemian reformer and martyr was the first opposer of transubstantiation, and the defender of Wickliffe.

It strikes me, the abridger (and the whole from here, to Jurieu's remarks on the *seventh vial* is either my own, or what I have borrowed from others), that possibly the parenthesis in verse 15, "Behold, I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he be naked, and they see his shame;" together with verse 16 added to it, — attends the sixth vial as a kind of appendix to it, and reaches to the French revolution: as the *spirit of devils* are said, before and after the parenthesis, to *gather the kings of the earth together, into a place called Armageddon, to the battle of that great day of God Almighty*. There seems at this very time a great bustle among the powers and crowned heads of Europe, as if they were going to join all together in a war against France; and France also preparing, arming, and *declaring war*, in defiance against them: so that the ensuing campaign, or the summer of this year 1793, may teem, and will be big, and possibly bring forth or produce some very wonderful incidents. My God! defend thy faithful people, wherever inhabiting or dispersed; and also the realms of the British dominions: but thy will, not ours, be done; thy kingdom come. Our duty is, humbly to adore, and resignation: not to pry too narrowly, beyond

what is allowed, into the Counsels of the IN-
 SCRUTABLE; of Him, at whose disposal are all
 events. However, of one thing we all may be
 sure, that *blessed are they who watch*, and keep a
 guard over their ways and their doings; lest, when
 Christ shall come, they be exposed to shame and
 disgrace, without any covering of righteousness or
 holiness to hide the nakedness of their sins and their
 follies or presumptions.

As to Jurieu's interpretation of Rev. xvi. 13—16,
 it seems to me in general and in a great measure,
 to be allegorical (and much more I think that
 of the *seventh vial* to be so), similar to that of
 the *four living creatures* and the *four-and-twenty*
Elders; which, though very ingenious, do not
 gratify my mind with a thorough satisfaction.

I would fain have found the late Revolution in
 France, somewhere, among these vials; for it has
 struck a greater blow upon the power of the Pope
 than he ever felt before, excepting (when he re-
 tired to Avignon) his abdication of the papal
 throne at Rome, and the Reformation: and, upon
 second thoughts and a narrower inspection, I think
 that I have found it, in the very last vial; for it is
 mentioned (verses 17, 18, of this xvth chapter),
 that "there was a great earthquake, such as was
 "not since men were upon earth, so mighty an
 "earthquake, and so great." And what political
 or state commotions have been ever, in the
 world, similar to that of the French revolution,
 and the extremes to which it has already been
 carried,

carried, this 24th of February, 1793? and, God knows, to what further lengths it may extend. And, by marking or noticing several expressions even in Jurieu's own exposition of Rev. xvi. 17—21, it will be observed, that they may easily (and I think naturally, and without any forced construction), be applied to this wonderful and enormous revolution: indeed, the whole of the seventh vial appears to denote some grand catastrophe in the destinies or revolutions of this world, and not unlikely the downfall and extinction (the last stage) of the empire and dominion of Antichrist; rather, much rather, than by interpreting it concerning the reformation commenced by Luther. This, the reformation, some authors (or rather commentators on the Revelation) have already found, from the *little open book*, in chapter the xth.

And as I am on this subject of the French revolution, as one thought naturally follows another, in the General Evening Evening Post, Feb. 7—9, 1793, No. 9264, p. 2, col. 1. is the following narrative from Wesley's Memoirs, by Mr. Hampson, A. B. "A little before the conclusion of the late war in Flanders, one who came from thence gave us a very strange relation; I knew not what judgement to form of this, but waited till John Haim should come over, of whose veracity I could no more doubt than of his understanding. The account he gave was this: Jonathan Pyrah was a member of our society in Flanders; I knew him

him some years, and knew him to be a man of unblameable character. One day, he was summoned to appear before the Board of General Officers; one of them said, What is this we hear of you? We hear you have turned prophet, and that you foretel the downfall of the bloody House of Bourbon and the haughty House of Austria; we should be glad if you were a real prophet, and if your prophecies came true: but what sign do you give, to convince us you are so, and that your predictions will come to pass?.. He readily answered, Gentlemen, I give you a sign; to-morrow, at 12 o'clock, you shall have such a storm of thunder and lightning as you never had before since you came into Flanders. I give you a second sign: as little as any of you expect any such thing, as little appearance of it as there is now, you shall have a general engagement with the French in three days. I give you a third sign; I shall be ordered to advance in the first line: if I am a false prophet, I shall be shot dead at the first discharge; but, if I am a true prophet, I shall only receive a musket-ball in the calf of my left leg.. At twelve, next day, there was such thunder and lightning as they never had in Flanders: on the third day, contrary to all expectation, was the general battle of Fontenoy, in the year 1745; and he was ordered to advance in the first line, and at the very first discharge he did receive a musket-ball in the calf of his left leg..

When

When the war was over, he returned to England, but the story got before him; in consequence of which he was sent for by the Countess of Stair, and several other persons of quality, who were desirous of hearing so surprising an account from his own mouth: he could not bear so much honour; it quite turned his brain. He went stark mad, and so he continues; living still, as I apprehend, on Webley Moor side, within a few miles of Leeds."

Mr. Wesley remarks, in a Note, that he is since dead.

I pray, this good man's fate may not be that of Dr. P. whom a waggish gentleman (author of the "History of Sir Geoffrey Restless," ch. xiii. xv.) thus describes:—"Sir Geoffrey's principal acquaintance was Selim Slim, a presbyterian parson; who formerly had distinguished himself as a philosopher: but who, at this time, in the year 1790, had utterly lost himself in religious disputations; and had become the derision of his preceding admirers. Sir G. impressed by this man's wild notions of the blessings of changes and innovations without end, never knew what he was about; being always bewildered, unsettled, and confused. The frightful maze which Slim threw him into, respecting religious controversy, operated on his imagination like a perturbed dream, in all his other speculations: he never could bring himself to a decided determination upon the plainest facts; but passed his life in such a continued train of doubts and irresolutions, that he was the most miserable
sceptic

sceptic on the face of the earth, excepting only his tutor Slim. This gentleman wished, of all things in the world, for a pure democratic form of government, at the hazard of any commotions whatever, notwithstanding the British Constitution establisheth the freedom of its inhabitants on the firmest footing.. Slim used to be very busy, at the knight's house, over his controversial papers: in which, he was writing answers to a multitude of opponents to his schemes of innovation, whom he had raised against him by frequent public invitations for that purpose; and consequently, he had set himself up as a butt or mark, for all persons (at will) to shoot their arrows at. He employed himself mostly, latterly, on the great business of altering the affairs and the government of this country; wherein he consigned the British dominions into perdition, unless they would be ruled by the writings or the follies with which for some time he has been pestering the public.. In a conversation which they had on some affairs respecting the sessions, in which Sir Geoffrey mentioned the very pointed contempt which the magistrates had cast on his pains and labours to improve and amend the English government, Slim flew into the most violent passion; he called the magistrates a pack of fools, and the greatest of blockheads; he swore that there was not a grain of sense in the kingdom, but what was possessed by himself and his party or abettors; and that he would blow up all the opposers to his schemes, root and branch, before he had done with them.

them. In the heat and violence of his passion, he denounced vengeance against Pitt, the chancellor of the exchequer, for his opposing the instructions which he had sent him by letter, in the decided part which the young *idiot* took against him in the House of Commons (on the test-act), the 2d of March, 1790, when the odds were 189 against the repeal. He railed most bitterly against the ministers, that they would not let him have access to the King, in order to convince his majesty of the absolute necessity for him to divest himself of all regal authority, and to give up the sole guidance of the state to his own more sovereign abilities; which would not fail, in due course of time, to render this nation the envy of the world, and the freest government (except that of France) on the face of the earth. As he grew warm with his subject, he fancied himself the arbiter of the universe: he declared, that—by the mighty efficacy of his super-eminent, most wonderful knowledge of mankind, by the whole arcana of science, and by the policy of state and kingdoms—he would prove to a demonstration, that the world had been all in the wrong ever since the beginning of it, and that it was reserved for *him*, by his transcendent talents, to set the universe to rights.. In this course of Selim's rectifying progress, he became as furious as a Turk, and seemed rightly named after some of the turbulent tyrants of the Ottoman empire; his frequent disappointments so wrought on his distempered imagination, that he perfectly raved. He seemed like a wild and noxious animal beset in
the

the toils, and fought against his assailants with the desperation of a defeated monster: till his fury hurried him into such a deplorable fit of phrenzy, that he was obliged to be taken out of the way, and put to bed; lest, by his violence, he should commit some injurious act on the all-astonished Sir G. who wondered, that a man upon earth could possibly be found more *restless* than himself.]

REV. XVI. 17—21.

“AND the seventh angel poured out his vial “into the air; and a great voice came out of “heaven, saying, It is done.” By this last expression (the interpreters believe) is meant the total destruction of the Antichristian empire, at that very moment: but the signification is no more, as I think, than that the *vials are done with*; and that, under this seventh vial, will be the last period of the Antichristian dominion, which shall close the total, final ruin of it. We have already observed, that every period (continued in every vial) took in a considerable space of time, 100, 140, 150 years, and more: therefore, there is no reason not to allow a considerable length of time to this *last vial*; at least it should have as much as the others, yea *more*, because it is the last, that is, 200 years, or more perhaps.. It is poured out, not on the earth, or the sea, or the seat of the Beast, as the others were; but on the *air*, which is the seat of *voices*, of *sounds*, and *thunder*: so it is expressed in the 18th verse.

“ There

“ There were voices, thunders, and lightnings ;
 “ and there was a great earthquake,” &c. These
voices, thunders, and lightnings, are the voices of
those preachers who laboured in reforming the
 church. Three ways are reckoned of reforming
 the church, by inspiration, authority, and preach-
 ing ; and it was this last which God used in bring-
 ing about the reformation : it sounded like awaken-
 ing thunder in the ears of the besotted people ; and
 the fire of its animations flashed and glittered like
 lightnings, passing with prodigious rapidity, from
 one end of the Antichristian kingdom to another.
 All men, *then*, studied religion ; the very grandees
 of the world were concerned in these affairs :
 Henry VIII. wrote a book against Luther, and
 Charles V. made laws about religion. Now on
 account of these *lightnings* and thunderings from
 the preachers, this vial is *poured into the air*, which
 is the *seat and vehicle of the voice.. There was a*
great earthquake. This, we have often already
 seen, signifies a *change in the face of the world*,
 insomuch that by earthquakes a total change has
 been made in the whole superficies or surface of a
 country or countries. Now we all know, what an
 alteration the reformation made in the Papacy ;
 rending asunder from its influence and power, as
 it were at once, several states and kingdoms. And
 this earthquake, that is, the change of affairs in
 the world of the Pope, was so great, and caused
 such consternations, that *no such had been since men*
were upon earth ; and this may be truly said, with-
 out

out exaggeration. In order to understand this well or thoroughly, we must observe (as hath before, on the *Harvest* and *Vintage*, been observed), that this last vial or period comprehends *both*, that is, the *fall* and the *destruction* of Antichrist; therefore it is truth and matter of fact, that the face of this blood was never so changed (unless we except the creation of it out of chaos into paradise) as it shall be at the subversion or total ruin of Antichrist: not even at the first establishment of Christianity; for at that time great numbers of mankind were converted, up and down among the nations: but, at the time which we are speaking of, all the nations will submit themselves to the Christian faith, both Jews and Gentiles (all) together with Christians, shall become one flock under Christ, the great shepherd of our souls.

Thus shall the last vial produce greater changes in the world than ever have been, since the fall of man. Nay, should we interpret these changes only by those which fell out by the reformation, we may surely say, that (even then) hardly were ever greater and more surprising alterations. In 20 or 30 years, a great part of the Christian world was reformed, or purified from the corruptions of Popery; and, at the same time, there were dreadful wars, troubles, and effusions of blood, in Germany, Flanders, Holland, France, and England, as it is well known.

Verse 19. "And the *Great City* was divided into *three parts*," &c. These words have not been hitherto

hitherto understood: but I persuade myself, that they are intelligible. We have already said, that the *great city* is *not Rome strictly taken*, but *Rome* made up of *and* joined with the whole of its *Papal empire*; that is, the *kingdom of Antichrist*, otherwise the *Latin church*. This great city, on pouring out the seventh vial, was to be divided into three parts; which, accordingly, came to pass, at the preaching of the Reformers: for one part of the Antichristian kingdom remained with Antichrist himself; one separated from him, under the name of the Augsburg Confession, commonly called the Lutherans; and the third separated under the general denomination of those who barely styled themselves the Reformed. Sweden, Denmark, and a great share of Germany, make the second part; while England, the reformed part of France, a part of Germany, make up the third. These are the *three grand parts*, that *divide* the Latin or Western Church, which is *the great city*. "And the cities of the nations fell," that is, they fell with respect to Popery; they departed out of the Antichristian kingdom, in the same sense that (chap. xi) it is said *the tenth part of the city fell*.

[Should the French Revolution be (in part) the meaning of the seventh vial, with a continuation from thence to the downfall or total ruin of the Antichristian empire; may not the *three parts*, into which St. John saith *the great city was divided*, signify, 1, the Pope, and his still remaining adhe-

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rents?

rents? 2, France, and her Republican dominions, how extensive or narrow soever they shall prove to be? and 3, the remaining states of Europe, under what sort of government soever they may be?.. And if the French Revolutionists shall be permitted—by heaven, for wisest reasons in the counsels of Him who rules SUPREME in all the transactions or events that relate to the government of this world, as far as that hath concern with the progress of His creation, and with His final scheme, cause, or plan of the greatest happiness to the whole of His universe, the greatest happiness which all His creatures can (or ever shall be able to) enjoy—to extend their ravages or conquests further and further; will it not be, finally, for the highest, chiefest of purposes, namely, to extirpate every thing vile, corrupt, and antichristian (in every sense of that word), in all earthly governments; in order to found anew and establish that universal kingdom of righteousness (of all wrong done away, and all set to rights) by Christ Himself on earth, at least by the mighty working of His spirit and authority throughout the world? This I call the fifth, last, noblest monarchy; the only one, properly speaking, in this world.. With respect to the world above, SUPREME, Daniel (iv. 25. ii. 21, 22), “The Most HIGH ruleth in the kingdom of men, and giveth it to whomsoever He will. He changeth the times and the seasons” (causeth revolutions, I take it, in the world). “He removeth, and setteth up kings. He giveth wisdom
“dom

“dom to the wise, and knowledge to them who
 “know” (are desirous of) “understanding; He
 “revealeth the deep and secret things; He knoweth
 “what is in the darkness, and the LIGHT” (the
 TRUE LIGHT that lighteth every man who comes
 into the world, John i. 9) “dwelleth in Him.”
 As to the first grammatical period in this quota-
 tion, Calvin saith in his comment upon Daniel,
 “Earthly kingdoms are established by God,
 “under this condition: that God derogates no-
 “thing from Himself; and that, whatever there
 “may be of pre-eminence in the world, it be
 “subordinate to his glory.”]

“And great Babylon came in remembrance
 “before God, to give her the cup of the wine of
 “the fierceness of His wrath.” These words let
 us see, that the expression *it is done* doth not
 signify the very point or instant of the final ruin
 of the Antichristian empire; for behold, after it
 was said *it is done*, *Babylon comes in remembrance*
before God, to give her the final cup of vengeance
 that she is to drink. Observe, the *great Babylon*
 has not the cup of her destruction, till after she
 has been *divided into three parts*. Now this divi-
 sion or partition of the Latin Church shall con-
 tinue, till the complete ruin of Popery.

“And every island fled away; and the moun-
 “tains were not found.” This is nothing but a
 periphrase, or a circumlocutory description of the
 earthquake, mentioned but a little before: as the
 effects of earthquakes are, where mountains once

flood, they are not to be seen ; and new islands are produced in seas or lakes, while the old ones are often swallowed up. But if any one wishes to interpret islands to signify lesser states, and mountains greater ones, I do not contradict it : for it is really true, that the Reformation has already taken away many states from the Papacy ; and shall, in time, take away the whole of them, both small and great.

The *great hail that fell upon men*, namely, the subjects of Antichrist, *out of heaven*, signifies the Divine judgments upon his kingdom, which are well known ; for it has already suffered of all kinds, wars, famines, pestilences, and other mortalities. And when it is said, that *men blasphemed God, because of the hail-plague*, it means, that the Romanists have not hitherto been converted by all the chastisements which they have suffered : but they have always stuck firm to the *kingdom and to the seat of the Beast*, whose head is covered over with names of *blasphemies*.

This is the *seventh and last vial : it is done* ; we are in the last period of the seven plagues. But this seventh period is itself divided into three other ; the *harvest*, the *vintage*, and the intervening time betwixt both. The *harvest* is already past ; and the time betwixt the harvest and the vintage, is almost expired ; and we are approaching to the vintage. At this day, every true, sincere, and devout Christian ought to pray,
Come

Come, Lord Jesus, come : but, within a while, it will be said by every one of that denomination, *He is come, He is come.*

R E V. XVII.

IN pursuing the picture of Antichrist, according to the prophecies in this Book, in order to make out that his empire is found in the Papacy, we enter now on the xviith chapter, which is much of the same import with the xiiiith; only this is a kind of solution of that, which is more enigmatical. In the xiiiith we saw two beasts; here is but one; but, notwithstanding, here is a more certain criterion or distinction, which is (verse 3) *a woman sitting upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.* See here, in the first place, then, the first beast of chap. xiii, that is, the Roman empire. On this beast sits a *woman*, which last word is always an emblem of a *Church*. Did any ever see, in the Prophets, an empire (as an empire) represented under the image of a *woman*? Is not a *woman* the emblem then, I ask, which the Holy Spirit useth every where to represent, either the *true Church*, the *spouse of Jesus Christ*; or the *false Church*, become *unfaithful to her spouse*? A *woman sitting on a beast*: this is visibly a *church set or ingrafted into an empire*; it is the church of Rome growing up on the Roman empire.

The Beast was full of the *names of blasphemy*. These *blasphemous names* I take to be the titles assumed by, and falsely ascribed to, the Pope; such as the following: the bishop of Rome, or the Roman pontiff, claims sovereign power over all ecclesiastics, as the *vicegerent of God*, *vicar general of Jesus Christ* upon earth, the *immediate successor of St. Peter*; therefore, *invested with the keys of heaven and hell*, *endowed with infallibility*, and styled *his holiness*.

She "was arrayed in scarlet and purple; decked "with gold, precious stones, and pearls." Purple was the colour of the Roman empire; whose emperors, senators, and grandees, were clothed with it: and the Pope, his cardinals, with the ministers in the court of Rome, are distinguished for their purple and scarlet; while gold, pearls, and precious stones, make up the pomp, and complete her magnificence. "She holds a golden cup in her "hand, full of abominations;" *Poculum Aureum Plenum Abominationum*: it is a wonderful accident or coincidence [but the merely English reader will observe, the foregoing Latin words are only a translation of the original in Greek], that the initial letters of these four words, P. A. P. A. make up the name *Papa*, so often mentioned in the bible of the Latin or the Roman Church.

This woman is a prostitute, adulterous (*committing whoredoms with the kings of the earth*, whom she is represented *making drunk with the wine of her fornications*), *unfaithful to her Lord and Mas-*
ter

ter Jesus Christ. The *cup* in her hand, *full of abominations*, means her false worship and religion, with her idolatries, and her unhappy persuasions, by which she has made people or nations, and kings, drunk and devoid of their senses or intellects. The figure is borrowed from those debauched women, who give delicious (but intoxicating and deleterious) liquors to their gallants, to inflame them, so as to make them more fit for their snares and lustful purposes. The *cup of gold*, out of which all her abominations are poured, is the Pope's pretended *infallibility*: this word of Romish doctrine contains all the errors and superstitions of that church, and retains them united together, as in a cup; without which conjunction, all would be dispersed, or dissipated, as into empty air. This *golden cup* signifieth also those pompous ceremonies, those dazzling externals, by the fair and splendid outside of which people receive, and swallow down, all the abominations and idolatries in the church of Rome.

“On her forehead was written mystery” of iniquity, “Babylon the great; the mother of harlots, and of the abominations of the earth. And I saw the woman drunk with the blood of the saints.” It is no longer the beast that sheds the blood of the martyrs; it is the woman: it is no longer the ancient Roman empire; it is the church of Rome, that useth the paws of the beast, the arms of the empire that was, and of kings that

have been since, to persecute all Christians who would venture to differ from her tenets.

“ The beast whom thou sawest, was, and is not, “ (verse 8), and yet is.” It is the angel that speaks, explaining the vision to St. John; as much as if he had said, The empire which thou hast seen represented by the Beast, is the Pagan Roman empire, that is tending towards its end, and *is going to perdition*; that empire must in a manner be annihilated: but, after it shall have been destroyed in the form which thou sawest it, once more it shall revive and arise *out of the bottomless pit*, under a new name, and in the form of a church. It is the head that was wounded to death, that shall revive. But even this second empire, which is to rise again upon the ruins of the first, shall finally perish: whereas the empire and kingdom, given to the saints, by the Most High, shall never perish, but shall endure for ever.

“ And they who dwell upon earth, shall wonder, when they behold the Beast that was, and “ is not, and yet is.” The inhabitants of the Roman empire shall not comprehend or perceive this mystery. They will see (as they have seen) their ancient empire abolished; ceasing to be the mistress of the world, by the fall or cessation of the Roman emperors: but all of a sudden they will again see the *Beast that was*, Rome, mounted again to her ancient grandeur and dignity, but under a new name and form. The first verse of chap.

chap. xiii. comes in here very naturally : but *here is the mind* or wisdom to understand, that the *woman* now *sitteth on the same seven heads and mountains* as the Beast did. And *these seven heads*, the angel continues, *are seven kings*, that is, the seven forms of government under which the Roman empire hath passed : this plainly appears from the following words, verse 10, *five are fallen*, that is, were gone and done away in St. John's time ; *one is*, that is, the emperors ; *and the other*, the seventh, which is that of the POPES, *is not yet come*.

" And when he cometh, he must continue a " short space." To understand these words, we must read the following (11th) verse, which is thus : " the Beast that was, and is not, even he is the " eighth, and *is of the seven*, and goes into per- " dition." It may be designedly (as the right hand of Jacob, which Joseph intended should be on the head of Manasseh, was divinely directed to that of Ephraim), that the Holy Ghost hath inspired St. John to write them as they are : however, we invert the words, resuming the last words of the tenth verse, and place them thus : " The eighth king" or form of government " is " also of the Beast that was, and is not. He is of " the seven ; and when he shall come, he must " continue for a short space, and then goes into " perdition." Here is an eighth king, that belongs to the Roman empire ; and this eighth *is of the seven*, he is of the number of the seven Roman

man forms of governments. It must therefore be, that one of the seven is divided into two, to make an eighth: and the head of the *emperors* was divided into two, for they were both *Pagan* and *Christian*; the conversion of the emperors to Christianity made so great a change, that the *Christian emperors* deserved to be reckoned for an eighth head. But, as they continue but a short while, and because in respect of their temporal concerns they were thoroughly like the foregoing emperors, therefore, the Holy Spirit ranks them equally under the *seventh head*. And, when he cometh, he must continue a short space: that is, when the second part of the *head emperors* shall come, namely, the emperors turned Christians, it shall not continue long. Indeed, the Christian emperors possessed the empire, only from the conversion of Constantine about 323, to the time when Augustulus was deposed in 476, a little better than one hundred and fifty years. As to the transposition of the words (that I have made) it seems to me quite natural and satisfactory, and nothing to what is usual with commentators.

“ And the ten horns, which thou sawest, are
“ ten kings, who have received no kingdom as
“ yet; but receive power as kings, one hour, with
“ the Beast.” These are the ten kings, kingdoms, or partitions, into which the Roman empire was rent, when the imperial power was destroyed in the West. And, at the same time that these portions were made, the Beast (that is the
second

second Beast, in chap. xiii. with two horns), the Roman church, began to form its empire. This is one of the most remarkable places, among the prophecies in this Book relating to Antichrist, in order to find the points at which the birth of his empire begins; therefore, it deserves a larger reflection, which shall afterwards be found in its proper place.

[However, this *larger reflection* I could never find, and therefore I drop the subject altogether, as far as it is out of Jurieu, in this place: reserving what is promiscuously set down by him, in his *Accomplishment of the Prophecies*, relating to Antichrist, more diffusely and generally, and less particularly than has hitherto been done by us, and also respecting the Millenium, to another opportunity; as I think, what is already said, is sufficient at this time. Now then, let us (the abridger and his reader) rest or pause a while; and think on what is past, and what is passing in the world before our eyes; and see whether any of the foregoing observations on the French Revolution, as well as on other matters, are likely to be still more realized than they are and have been.]

F I N I S.

3/8/80

The first of these is the fact that the
the second is the fact that the
the third is the fact that the
the fourth is the fact that the
the fifth is the fact that the

The sixth is the fact that the
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the thirtieth is the fact that the

A P P E N D I X.

I WAS favoured by a friend, at Oxford, with the following; which, therefore, I set here as an Appendix, though it be not consonant with Jurieu's interpretation :

“ There is an article in the European Magazine for the month of February, which, as I believe you do not take it in, I beg leave to transmit. *Remarkable Completion of a Prophecy taken from a religious Discourse by Robert Fleming, V. D. M. printed by Andrew Bell, Cornhill, 1701.*—On the subject of the pouring out of the fourth vial, Rev. xvi. he says,—“ So that there is ground to
“ hope, that, about the beginning of another such
“ century, things may again alter for the better ;
“ for I cannot but hope that some new mortification
“ may happen then to the chief supporters of Anti-
“ christ ; and perhaps the French monarchy may
“ begin to be considerably humbled about that
“ time : that, whereas the present French monarch
“ takes the sun for his emblem, and this for his
“ motto,

" motto, *neq pluribus impar*, he may at length;
 " or rather his successors, and the monarchy itself
 " (at least before the year 1794), be forced to ac-
 " knowledge, that, in respect to neighbouring
 " potentates, he is *singulis impar*. But as to the
 " expiration of this vial, I do fear it will not be
 " till the year 1794. The reason of which con-
 " jecture is this, that I find the Pope got a new
 " foundation of exaltation, when Justinian, upon
 " his conquest of Italy, left it in a great measure to
 " the Pope's management, being willing to eclipse
 " his own authority, to advance that of this haughty
 " prelate. Now this being in the year 552, this,
 " by the addition of the 1260 years, reaches down
 " to the year 1811, which, according to the pro-
 " phetical account, is the year 1794. And then I
 " do suppose the fourth vial will end, and the
 " fifth commence, by a new mortification of the
 " Papacy, after this vial has lasted 148 years;
 " which, indeed, is long, in comparison with the
 " former vials; but if it be considered in relation
 " to the fourth, fifth, and sixth trumpets, it is but
 " short, seeing the fourth lasted 190 years, the
 " fifth 302, and the sixth 393." This author
 gives his speculations of what is future no higher
 character than *guesses*; and at page 74, adds;—
 " Therefore, in the fourth and last place, we may
 " justly

“justly suppose, that the French monarchy, after
 “it has scorched others, will itself consume, by
 “doing so; its fire, and that which is the fuel,
 “which maintains it, wasting insensibly till it be
 “exhausted, towards the end of the present cen-
 “tury, as the Spanish monarchy did before it,
 “about the end of the sixteenth age.”

“Should you perchance have seen this, you will
 only have the trouble of perusing what I with
 pleasure have written, rather copied.”

March 31, 1793.

6 JY 53

3 11 32